This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

**Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

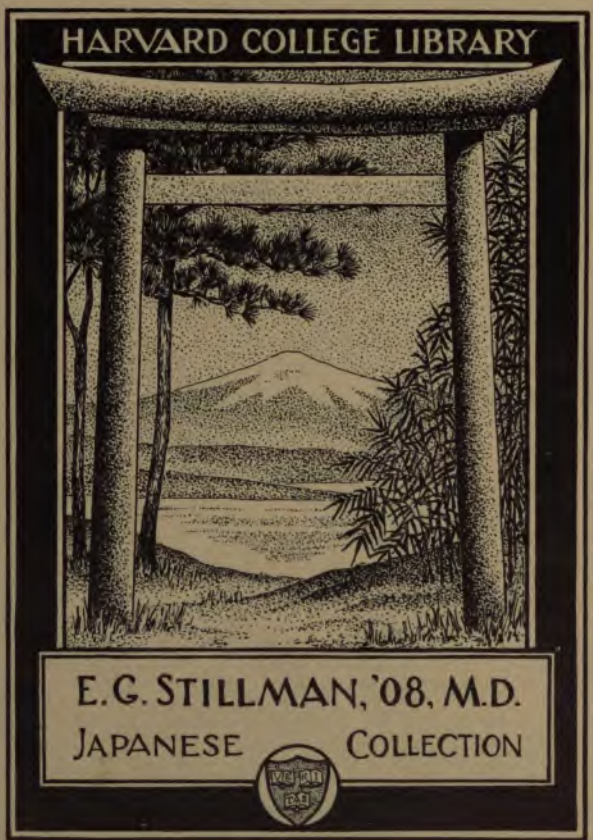
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

**About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Jpn 189.04.12
~~Jap 1896~~
~~Jap 189.04.12~~



E. J. Stillman
1914

JAPANESE FARMERS.

*The man on the* right is carrying the big radish from which the famous Japanese pickle is made.

# THE CHRISTIAN FAITH IN JAPAN

SECOND EDITION

PUBLISHED BY

The Society for the Propagation of the Gospel in Foreign Parts

19 DELAHAY STREET, WESTMINSTER, S.W.

1904

Jpn 189.04.12
~~Jap 189.04.12~~
✓
HARVARD COLLEGE LIBRARY
GIFT OF
ERNEST GOODRICH STILLMAN
1939

# PREFATORY NOTE

THE aim of this little volume is not to give a complete account of missionary work in Japan, still less to provide a general description of the country or the people, but to afford to the general reader a sufficient introduction to both to enable him to appreciate the work which the 'Holy Catholic Church of Japan' has already accomplished, and its prospects of development in the immediate future. By far the greater number of professing Christians in Japan at the present time are attached to the Russian or the Roman Missions or to Missions started by various Non-conformist Bodies. It is from no desire to create a false impression of the importance, from a numerical standpoint, of the Japan Church that a detailed account of these other Missions has been omitted. The omission is simply due to exigencies of space. The Rev. Herbert Moore, to whom the Society is indebted for writing this account of its work, was a member of the St. Andrew's Brotherhood, Tokyo, from 1891 to 1895, and was afterwards a missionary at Kobe for two years.

C. H. R.

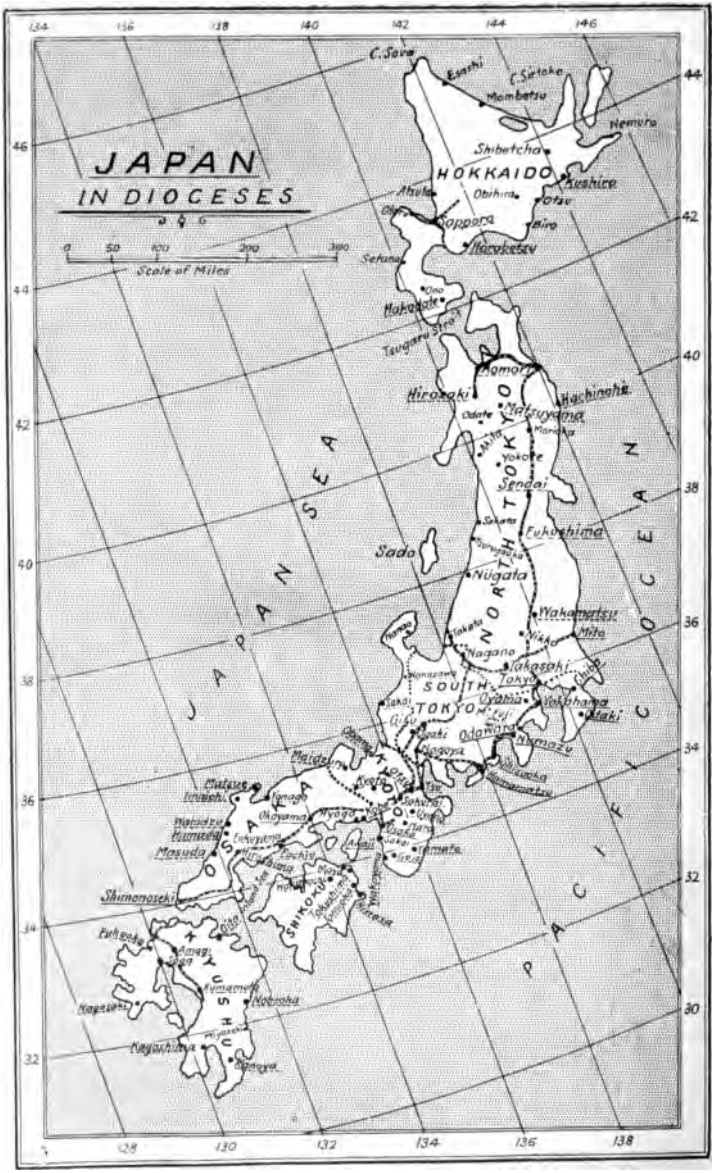
*June* 1904.

# CONTENTS


| CHAPTER | | PAGE |
|---|---|---|
| I. | THE COUNTRY | 1 |
| II. | THE PEOPLE | 5 |
| III. | THE YEARS THAT ARE PAST | 14 |
| IV. | THE AWAKENING OF JAPAN | 21 |
| V. | BUDDHISM IN JAPAN | 27 |
| VI. | SHINTO | 37 |
| VII. | THE HERITAGE OF THE AGES | 44 |
| VIII. | RE-LAYING THE FOUNDATIONS OF THE CHURCH | 55 |
| IX. | S.P.G. WORK IN TOKYO | 61 |
| X. | S.P.G. WORK IN KOBE | 74 |
| XI. | THE EDIFYING OF THE BODY OF CHRIST | 82 |
| XII. | S.P.G. WORK IN TOWNS AND VILLAGES | 92 |
| XIII. | THE MORE DISTANT WORK OF THE JAPAN CHURCH | 115 |
| XIV. | THINGS THAT HINDER | 123 |
| XV. | THINGS THAT HELP | 133 |
| XVI. | LOOKING FORWARD | 142 |
| | INDEX | 150 |

# *LIST OF ILLUSTRATIONS*


| | | |
|---|---|---|
| JAPANESE FARMERS | *Frontispiece* | |
| MAP: JAPAN IN DIOCESES | *To face p.* | 1 |
| FOUR JAPANESE BOYS | ,, | 10 |
| AINU WOMEN WEAVING | ,, | 15 |
| TAKABOKO, NAGASAKI | ,, | 18 |
| CHIUZENJI, NIKKO. 4,400 FEET ABOVE SEA LEVEL. | ,, | 21 |
| PILGRIMS WITH CHARACTERISTIC HATS, GONGS, AND ROSARIES | ,, | 27 |
| BUDDHIST PRIEST AND ACOLYTES | ,, | 30 |
| BUDDHIST PRIESTS BEGGING | ,, | 34 |
| A SHINTO FESTIVAL. BOYS AND MEN CARRYING THE SHRINE | ,, | 38 |
| S.P.G. GIRL GRADUATES AT KOBE | ,, | 49 |
| JAPANESE STUDENTS AT A MISSION SCHOOL | ,, | 62 |
| GIRLS OF HOLY CROSS CHURCH, KYOBASHI | ,, | 71 |
| S.P.G. MISSIONARIES AT KOBE | ,, | 78 |
| THE LATE RIGHT REV. E. BICKERSTETH, BISHOP IN JAPAN, 1886–1897 | ,, | 83 |
| A JAPANESE TEA-GARDEN. PICKING THE TEA-LEAVES | ,, | 93 |
| AINU NATIVES OF JAPAN | ,, | 99 |
| A NATIVE OF FORMOSA | ,, | 117 |
| JAPANESE CHRISTIANS IN FUSAN, COREA | ,, | 121 |
| HEATHEN TEMPLE NEAR KOBE | ,, | 123 |
| A JAPANESE GIRL WRITING A LETTER | ,, | 133 |
| THE FUTURE WARRIORS OF JAPAN | ,, | 142 |




The principal Stations assisted by the S.P.G. are underlined. At places underlined *thus* - - - - *the work is being carried on by other Societies in connection with the Church of England or the American Church.*

# THE CHRISTIAN FAITH IN JAPAN

## CHAPTER I

### *THE COUNTRY*

THOSE Japanese Christians who attend an early morning service on Christmas or Easter Day, may almost claim to be in the position of the shepherds who welcomed our Lord when He was born upon earth, or of the holy women who first visited the tomb from which He had risen. Japan is the Europeanized ancient Chinese pronunciation of the Japanese name Nippon, and means 'the source of the sun.' For when the men of old time failed to reach land, after days of sailing eastwards in their junks, they concluded that it was in their country that the sun began his work. By our reckoning the day begins rather less than halfway across the Pacific from Japan, about the longitude of Fiji; but none will grudge to the Japanese the name they give to their land. They are nine hours in front of us; so that as we say our evening prayers, they are saying theirs of the next morning, and the worship of the Church never ceases. The country lies within the same degrees of latitude as the Holy Land.

In the southern parts of Japan the climate is very hot in the summer, and some violent typhoons generally take

place in October. The wet season—about June—when the air is laden with moisture, and one's clothes get spotted with mildew, is the most unpleasant time of the year, and the rainfall is on the whole heavier, though rainy days are fewer than in England. Autumn and winter, however, are delightful. The air is very clear, as coal is burnt only for manufacturing purposes; the climate is found relaxing, and trying to people inclined to nervous complaints. Snow seldom lies for a day on the coast, though in the mountain districts and in the northern island of Yezo it is often twenty feet deep. Many will remember the thrill of sympathy with which news was received, in the winter of 1902, that the experiment had been tried of leading a column of infantry through the mountains to test their powers of endurance. They lost their way in the snow, and perished almost to a man; the positions of the bodies showing that the last thought of the men had been to save their commander's life.

'The Great Britain of the East' occupies towards Asia the same position as we do towards Europe. Her population of 44,260,000 is greater than ours, her sea-board longer; for, to say nothing of hundreds of smaller, she has four large islands. Of these the main island, which contains the capital Tokyo, is called Hondo; Yezo, with its chief town Hakodate, is the most northerly island, and is the land of the hairy Ainu; Kyushyu, chief town Nagasaki, the southernmost island. Nestling against the Pacific side of the main island, towards the south, is Shikoku; the Inland Sea, far famed for its beauty, flows between.

Japan is an exceedingly mountainous country. The highest mountain, Fuji—a cone-shaped and extinct volcano—is 12,370 feet high; few others exceed 10,000, but a lofty back-bone runs right down the main island. The chief agricultural product is rice, which is eaten at every meal, and takes the place of bread. Nothing can better illustrate the

amazing industry of the Japanese than the manner in which they grow rice. The whole slope of a broad valley, up to the highest point where water is found, will be cut into a series of terraces, into the topmost of which the water is led so as to cover the flat surface to the depth of a few inches; it then flows off to those below in turn, fertilising the whole series until it reaches the river. The rice is sown in a small water-plot; but when well above the surface it is planted out in the terraces. This takes place in June, and the workers must then spend their days standing up to their knees in the mud, in a stooping posture, with torrents of rain pouring down upon them. The supply of rice is not enough for the needs of the country, and a great deal is now imported from Siam and Corea.

Some barley is also grown, and many districts are devoted to the culture of silk-worms. Neither the silk, the cotton, nor the tea of Japan, are so good as those of China. There is no good iron found, so that the material for the arsenals, dockyards, and railway works has to be imported. Coal is fairly abundant, but poor in quality; copper, lead, silver, antimony, and some gold are found. The cotton industry has in the last twenty years become of great importance. The finer counts cannot be produced, and the machinery is run slowly; but the work is done night and day, labour is cheap, and when the abundant water to be found in the mountains is used to a greater extent for generating electric power, Japanese competition with Lancashire may become serious.

It is a beautiful country, with its crystal air, its bright sky, abundant flowers, endless shades of green, and its ever visible mountains, where charming valleys and gorges, thick forests, foaming waterfalls, and hot springs, gushing forth at all sorts of unexpected places, seem fitted to be the abode of fairies. Some of the hot-springs of Japan are

pronounced by competent authorities to be the equal of any in the world as a remedy for rheumatism, skin complaints, and so on; the sulphur is very largely used for the manufacture of matches, which are exported in great quantities.

But there is a price to pay for these things. The mountain of Bandaisan seemed fair enough till one morning there was a mighty heave of the forces working below the surface, the top of the mountain was blown off, and the surrounding country buried in boiling mud. In November 1891 an earthquake did an enormous amount of damage in central Japan; and Tokyo Bay is a well-known centre of seismic disturbance. It is not only the overthrowing of houses that is to be feared, but also the danger that the lamp, which in a Japanese house is placed on the charcoal brazier in the middle of the room, will be upset on the soft mats with which the floor is covered. On account of these same earthquakes the houses are built of wood; so a fire from this, or any other cause, is an exciting event, especially when a breeze is blowing. One Sunday morning, in Tokyo, the writer saw the whole horizon thick with smoke, and learnt that in ten hours' time 2,600 houses had been burnt down. English fire-engines have now taken the place of the native hand-pumps, and the damage is more easily checked. A fire at any hour of the day or night will draw from all quarters of a town sight-seers, friends to help the neighbours save their furniture, thieves to pick up trifles, and jinricksha men to take people home when it is all over.

## CHAPTER II

### *THE PEOPLE*

THE shortness of stature which most people notice in Japanese visitors to England is not exceptional. A tall man is very rare. The shortness, however, is in leg, not in body, and is perhaps due to the absence of chairs ; it has its own advantages, for, as military men know, short legs can cover a great distance without tiring. A sallow complexion is almost invariable, deepening to a dark copper among the fishermen. Every Japanese has black hair, unless it has a streak or more of white, when old age has crept on, or there is a trace of leprosy in the family.

Eastern peoples do not like to see the contour of the body revealed by the clothes, and regard the shoulder as the natural part to bear the weight. The national outer dress of the Japanese is a garment—the kimono—of cotton or silk stuff, reaching to the ankles, open down the front, and kept in place by a sash—the obi—tied round the waist. The obi is wide and costly for women, narrow for men. The very wide sleeves, sewn up except for a small opening at the wrists, serve as pockets. Children are dressed in bright colours, which become more and more sober as the years go on ; the prevailing colour suggested by a crowd is a slaty blue. European dress is worn to a considerable extent by the upper classes, and by those engaged on railways, in manufactories, and other forms of active employ-

ment; but it is very seldom patronised by women, who have found that the national dress becomes them better than any other.

The foot is covered with a sock of cloth, fastened round the ankles, a separate stall being provided for the great toe; the shoes are of wood, with a flat surface. Across this passes a narrow thong of leather, loosely fastened in the middle by a second thong, which, when the shoe is on, is gripped between the great and second toes. The soft matting, with which the floors are covered, would soon be cut to pieces if shoes were worn in the house; so at the door of every building there is a box in which they are placed by those who enter, a pair of soft straw sandals being put on instead. It is said that when railways were first introduced, the people were so much accustomed to slipping off their shoes on entering a building, that the train steamed out of the station, leaving rows of wooden shoes at the edge of the platform. There is no national head-dress; men wear hats of Western shape and material, often matching the kimono very ill, while women simply throw a piece of crape or cotton stuff over their heads, and that only in very sunny or dusty weather.

The old fashion of doing the hair, for men, was in the form of a knot on the top of the head; and this is still seen in country places, but is almost entirely superseded by the European mode. For women the method varies with age and state of life; the most usual arrangement is in the form of a large loop on each side of the head, and a chignon at the back. Few women do their hair for themselves, and, in order not to disarrange it each night, a very narrow pillow is used—a mere pad, very hard and unyielding, upon a wooden frame. The pad fits into the hollow above the ear, and supports the head without touching the crown. Foreigners find it most uncomfortable. White and pink

paint is freely applied, without any attempt at concealment.

The houses, as has been said, are of wood. It will not be supposed that they cannot therefore be made beautiful. Paint is little used, either within or without; but the excellent carpentry, and the soft cream colour of the wood commonly employed, produce a charming effect, even in a cottage. In the wealthier houses a variety of timbers is made use of, certain kinds being especially prized for their handsome graining, or their delicate gradations of colour.

There is generally a verandah running round the house on the ground floor, to which access is gained by trellis-work frames sliding in grooves, with very thin paper pasted over them to admit light. There is very little furniture. The floor is covered with mats of rice straw, about three inches thick, which are kept scrupulously clean on the surface, as they serve for sitting upon for every purpose by day, and sleeping upon by night. Beneath them, however, the fleas do ofttimes congregate merrily. A box full of ashes for the charcoal fire stands in the middle of the floor; here and there are quilted squares to sit upon, possibly a low table at which to write. At the top corner next the outer wall in the best room there is always an alcove, within which hangs a roll-picture, with a vase of flowers standing before it. Here, at a reception or dinner party, is the seat of the master of the house. Quilts to sleep upon are drawn from the cupboard at night, and laid on the floor.

At meal times, the maid brings in a tiny table for each guest, about six inches high, on which are laid two or three dishes or bowls, containing portions of different kinds of food, and one empty one. She then goes away again, and fetches a tub filled with boiled rice. She sits down near the guests upon the floor, receives the empty bowls from each in turn, and fills them with rice from her tub, digging

it out with a piece of wood shaped like a small battledore. This bowl is held in the left hand, leaving the right free to handle the chop-sticks. It is not good manners to leave any rice; at a party you are provided with a small wooden box, to carry away any of your portions which you do not wish to eat at the time. The staple *pièce de résistance* is fish. The use of meat, though forbidden by Buddhism, is increasing. You still sometimes see the old name 'Mountain Whale,' by the use of which the strict letter of the law was evaded, written over a beef or horse-meat shop. At the end of the meal a piece of raw turnip is considered, like our cheese, to assist digestion, though indigestible itself.

Tea is drunk at all hours of the day. It is not roasted like ours (called by the Japanese 'Red Tea'), and is of a pale green colour. No milk or sugar is used, and the cups are very small, and have no handles. Ceremonial tea-making is a very different matter. With the arrangement of flowers, and koto-playing, it is one of three accomplishments taught at a finishing school for young ladies. Every movement has to be done precisely according to rule, and the whole operation sometimes takes as long as two hours.

The koto is an instrument of nineteen strings, about six feet long, which is laid on the floor in front of the performer. The Japanese scale has *seven* notes instead of eight, and, in singing, the voice is produced from the throat rather than the chest, sounding to us harsh and unnatural. Church music is a matter of considerable difficulty, unless there happen to be in the congregation, as very often is the case, some who have been educated at mission schools.

Marriage in Japan is not accompanied by any religious ceremony; and it is not usually a matter of the affections. The arrangements are made by the 'middle-man,' who is sometimes a friend of the family, sometimes a professional,

who for amusement or profit makes it his business to bring together partners in life suitable to one another in station or means. The parents talk over the business part of the affair, and if all seems as it should be, the young couple are introduced to one another, and unless they evidently take a dislike to one another, the day is fixed. The trousseau has been in preparation for years past; for as it is taken for granted that every girl will eventually be married, the new things which are purchased at each new year are put by in readiness for her wedding-day, and only need additions to make all complete.

Fashions do not change; many a bride enters her new home with enough clothes to last her all her life. These are put into great boxes, hung on poles, and carried by men from her father's house on the wedding-day.

The ceremony consists of the bride and bridegroom each drinking nine times from a two-handled cup of *saké*, the national drink brewed from rice, in the presence of the four parents and the 'middle-man.' The marriage is then entered in the registers of the township, and the thing is done. Out of every *four* marriages in Japan, *one* ends in divorce. The proportion is the highest among the lower classes, where a wife is often taken, so to speak, on trial; and if mutual unsuitability is found to exist, the arrangement comes to an end. In the upper classes a divorce only occurs after a full gathering of members of both families has held a consultation; and as in such cases the matter has then become complicated by questions of property, business and social relations, some kind of settlement is generally found possible. Divorce for unfaithfulness is very rare indeed.

Family life is on the whole very happy, thanks to the centuries which have gradually made woman content with her position. Sufferance is the badge of all her tribe. She

is not regarded as the help-meet, the sympathising companion, of her husband. Obedience is what she has been taught, and obedience she renders. She must obey her mother till she is married, her husband and her mother-in-law afterwards; until her turn comes to be a mother-in-law, when she can do as has been done unto her.

'The Greater Learning for Women,' by Ekken Kaibara (1630–1714), an eminent Japanese moralist, is a treatise on women's duties which sums up the ideas common in Japan upon this subject: 'A woman should look on her husband as if he were Heaven itself, and never weary of thinking how she may yield to her husband, and thus escape celestial castigation.' 'A woman must form no friendships and no intimacy, except when ordered to do so by her parents or by the middle-man. Even at the peril of her life must she harden her heart like a rock or metal, and observe the rules of propriety.' 'A woman has no particular lord. She must look to her husband as her lord, and must serve him with all reverence and worship, not despising or thinking lightly of him. The great life-long duty of a woman is obedience. . . .' That which to Western ears is the sweetest word in the English language, the foundation of happiness in the home, the only true bond between husband and wife, parents and children—love—does not once appear in this ideal instruction for Japanese women.

The mother-in-law is much in evidence. There is no word for 'brother' in Japan; only for 'elder brother' and 'younger brother.' The eldest son, being prospective head of the family, claims as his birthright the obedience of all the junior members of the family; and when he is old enough he is expected to marry, and to bring his wife to live in the old home. Presently his father retires, leaving the headship of the family to him, and with it the control

FOUR JAPANESE BOYS.

of his business, farm, or estates. But he does not leave his house. He is in a position of 'honourable retirement;' without any anxieties he and his old wife spend their evening of life in what is now their son's home, ready to give advice on business or household management if asked for, and making themselves useful in many ways until the night comes.

The subject of *Education in Japan* might well claim a chapter to itself. The system is excellent. There are four Universities, and also High Schools, Normal Schools for the training of teachers, and Colleges for special subjects, such as Commerce, Law, and Engineering; in addition there are 30,000 elementary schools, with 4,000,000 children, in which the education given is very good, and almost free. Education is compulsory above the age of six, but all seem anxious to learn, and discipline presents little difficulty. We have heard of young men pulling a jinricksha in the evenings, by way of earning their fees and boarding expenses while attending classes in Tokyo.

'Globe-trotters' and others sometimes assert that babies in Japan never cry, and that fish is always eaten raw, and while the fish is still alive. Residents do not tell these stories. The eating of live fish may occur occasionally, but it certainly is not usual.

The Japanese are most expert gardeners, and even in the towns every effort is made to secure at least a scrap of garden. This is arranged, not with the aim of producing a bright blaze of colour, but in such a way as best to secure a harmony of form, or to suggest some famous piece of Japanese scenery. A miniature Mount Fuji occurs in many tiny gardens; a lake, a river—with stepping-stones, or a pile of rocks—these are all to be seen in many a back-garden in the most populous parts of Tokyo. The design is carried out in green, with turf and shrubs; choice azaleas or

camellias are used, to produce an extra charm when they flower in their season.

Sanitation is not good in any part of Japan. Even in the cities the contents of the sewers are carried out of the houses in tubs, and used for fertilising the land. As a precaution against fire, most houses have a brick storehouse, thickly coated with plaster, either in the centre of the house or at the back. These are perfectly fireproof, and after a fire you see them standing, smoke-stained but unharmed, among the ruins.

Personal cleanliness is highly appreciated in Japan. The public bathhouses are always thronged in the evenings, and every hotel and private house of any size has its 'furo' —a great wooden box, big enough for a person to sit in up to his neck in water, with a fire burning under it, and generally a stream of cold water running into it to keep it clean. For every member of the household has his turn, one after the other. A public bath can accommodate several persons. In this way a 'furo' once saved the life of Hideyoshi, of whom something will be said later on. Dr. Murray tells the tale.

Hideyoshi, when in advance of his body-guard, was attacked by a band of assassins. His only way of escape was by a narrow road between rice-fields, leading to a small temple. When he had traversed part of the way he dismounted, turning his horse towards the way he had come, and stabbed him in the hind leg. Mad with pain, he galloped back, with disastrous effect upon the pursuers. Meanwhile Hideyoshi hurried to the temple. Here the priests were all in a big bath-tub, taking their bath. Hastily telling them who he was, and begging their protection, he stripped off his clothes and plunged in among the naked priests. When the assassins arrived they could find nothing but a bath-tub full of priests, whom they soon left

in search of the fugitive. As they disappeared the anxious body-guard arrived, and were astonished to find their chief in the garb of a priest, refreshed after his hurried journey with a luxurious bath.

If that bath-tub had not been in use, the history of Japan for three hundred years might have been very different to what it is!

It is said that the reason why Japanese women do not often preserve their good looks is because they are too fond of getting into hot water, in a literal sense.

Horses do not thrive in the country, so most of the haulage is done by men. There are 40,000 jinricksha men in Tokyo alone; sometimes the strain will be too great, and the man drops dead in the street; but a strong man will draw a fare for forty miles in a day without being any the worse. The roads in the towns are not good, and the houses are numbered, not by the street, but by the district, making them hard to find.

The visitor to Japan, as he passes through the streets, notices the rows of wooden houses, with the open shops, the people in their long garments and wooden shoes, the jinrickshas flitting to and fro. And what of the character of these folks? We must speak of this in the following chapters.

## CHAPTER III

### *THE YEARS THAT ARE PAST*

FACING the harbour of Kobe lies the island of Awaji, or 'Foam-land,' which Japanese legend declares to have been the first piece of dry land in the world. Standing on the Floating Heavenly Bridge, the god Izanagi thrust his trident into the waters; the drippings from the point hardened as they fell, and the god, attracted by the beauty of the isle so formed, dwelt there with his wife Izanami. They were the ancestors of the sun-goddess, from whom sprang Jimmu Tenno, the first Emperor of Japan, who entered his future realms in the year 667 B.C. The 'Nihon-gi,' or book of 'Annals of Japan,' tells of the doings of the gods and goddesses of those prehistoric days, and of the wars carried on by Jimmu and his successors. By sifting these, historians gather that the original inhabitants of the islands were the Ainu, the hairy people now found only in the northern island, who have left traces of their occupation in such names as Yedo and Fuji. These were driven out by an influx of people allied in race to the Japanese, who were in turn subjugated by Jimmu and his followers, coming in from the south.

The earliest account of Japan by a European, written about 1545, is that of the Portuguese Mendez Pinto, who brought away with him a young Japanese named Anjiro. This man fell in with St. Francis Xavier, and became a

AINU WOMEN WEAVING.

Christian; St. Francis was so much struck by his description of the country, that he determined to visit it. Having received all possible assistance from the Portuguese authorities, who saw an opportunity for extending the trade of their country, he landed at Kagoshima in 1549, and was kindly received.

'I really think,' he says, 'that among barbarous nations there is none that has more natural goodness than the Japanese; they are wonderfully inclined to see all that is good and honest, and have an eagerness to learn.' It is probable that the desire of trade with the Portuguese was one great reason for the ready reception of the missionaries, for when St. Francis arrived in Kioto in winter on foot, carrying on his back his vestments and sacred vessels, he created but a poor impression. Finding his efforts in the capital unavailing, he resolved to give up Japan for the time, and after having spent two years in the country, he sailed for China in 1551.

He left his Jesuit brethren to carry on the work, which proved most successful. By 1582 there were, according to some accounts, as many as 600,000 Christians in the country, mostly in the southern island of Kyushyu. Nagasaki was actually a Christian city, and as it possessed an excellent harbour, the merchants joined with the fathers in securing that it should be conceded to them, as a centre for Portuguese trade. Many of the feudal lords or 'Daimios' not only became Christians, but forced their retainers to be baptized; in 1582 they sent an embassy to the Pope, which was welcomed and fêted at Lisbon and Madrid, as well as at Rome. In 1567 it is said that there was hardly a person in the city who was not a Christian.

We are again compelled to recognise certain secondary motives, which help to account for this. Nobunaga, an ambitious Daimio and an excellent general, the most

powerful man in Japan, met with bitter opposition from the monks of a powerful Buddhist monastery near Kyoto, who on one occasion nearly succeeded in ruining him. He destroyed the monastery, and thenceforth hated the Buddhists with a bitter hatred. In the formation of a strong body of Christians, owing their position to his protection, he saw the possibility of a counterpoise to Buddhism; although never professing the faith himself, he delighted the fathers by his good-will to them, even building two churches at his own expense. All seemed to be going well, until, upon Nobunaga's death, a great persecution arose which not only to all appearance stamped out Christianity, but caused Japan to be closed to the world for 250 years. The causes of this were chiefly political and administrative, not religious. To understand them we must glance at the social condition of the country.

From very early times it had been the custom for the Emperor to appoint a commander-in-chief, called Shogun, whenever any emergency, such as revolt or attack, required it; this office had gradually become permanent and hereditary in certain great families, and the executive powers of government gradually came to rest in them. The possession of this office was the cause of continual civil wars, and led to the establishment of a recognised military class. Hence the military virtues, comprehended under the expression 'Samurai spirit' ('samurai' meaning 'knight'), came to form the ideal standard of character, and the word 'samurai' was practically the equivalent of 'gentleman'—in the best sense of the term. The emperors for many centuries had been a mere shadow, although all authority had nominally its source in them. Unable or unwilling to bear the burden of government, they frequently abdicated at an early age, leaving the government to be carried on by the Shoguns, as guardians of the heir apparent; while

they devoted themselves to the pleasures of the court, or to religious duties.

At the time of which we are speaking, then, the Emperor was living in retirement at Kioto, the ancient capital. The Shogun happened to be a minor, and his guardian, Hideyoshi, generally known as Taiko Sama, was the real ruler of the country. Hideyoshi had been Nobunaga's best general, but was not of noble birth; his power in theory only existed on sufferance, dependent on that of the young Shogun, which was again derived from the Emperor. Surrounded as he was by jealous rivals, his position was extremely insecure. He observed with suspicion the interest of the King of Spain in the Franciscan Mission, which had by this time entered the country, and of the King of Portugal in the Jesuits. This was no doubt really due to their majesties' desire to see the country opened to trade; but his master Nobunaga's motive for patronising the Christians might equally well serve the turn of one of his rivals, and his worst suspicions seemed confirmed by the foolish speech of a Portuguese captain which was reported to him. 'My king's practice is to send priests to convert the people of a country; then to despatch troops to join the native Christians, and so conquer the whole.' Spanish Franciscan and Portuguese Jesuit mutually brought charges against each other of political or unchristian motives, until at last Hideyoshi felt bound to act with vigour. In 1587 he issued an edict expelling all foreign religious teachers. Some left the country, and for a while no severe steps were taken; but on February 5, 1597 (according to the date in the Roman 'Calendar'), twenty-six crosses were erected at Nagasaki, and on them were crucified six Franciscans, three Japanese of the Jesuit order, and seventeen other converts. In 1862 these were solemnly canonised by Pope Pius IX., as the protomartyrs of Japan.

Hideyoshi died in 1598, leaving in his turn a little son, Hideyori, whom he committed to the care of his general, Ieyasu Tokugawa. But Ieyasu was soon seen to be disloyal to his old master, and to be seeking only to secure the chief power in the country for himself. Once more civil war broke out, and three Christian Daimios, with their retainers, professed themselves bound by their sense of Christian duty—and, no doubt, by the supposed interests of the Church also—to take sides with Hideyori. The decisive battle took place at Seki-ga-Hara, near Yedo, in 1600; the three Christian leaders were killed, and all opposition to Ieyasu finally crushed. Moving northwards, he established his seat of government at Yedo, now Tokyo, and at once began the work of producing good order out of the prevailing chaos, with such success that in 1603 he sent an ambassador to the Emperor asking for the title of Shogun, which neither Nobunaga nor Hideyoshi had possessed. But he could do what they could not, namely, trace his descent right back to the very first of all the Shoguns. The Emperor granted the request, and the Tokugawa dynasty was established, which was destined to last for 250 years.

For a time he seemed to have no religious prejudices one way or the other, and even received bishops in audience, though expressing his regret that Taiko Sama's edict had not been obeyed. But his mind also was poisoned by certain Dutch and English traders, who represented that the aims of these foreigners were purely political; and in 1614 a new edict of banishment for Christians was issued. This time it was carried out. On one day 300 persons were shipped out of Japan; some of the fathers having escaped, the most diligent search was made for them, and fixed rewards were offered for their discovery. The list was reissued, on a more liberal scale, in 1655—300 pieces for

denouncing a father, 200 for a brother, 50 for a catechist. These were again raised in 1711; the notice boards were still to be seen after the reopening of the country until 1873, and some of them now repose in various Christian institutions in different parts of the world.

How horrible was the persecution that now arose we can hardly realise. The accounts are given not only by the fathers, but by Japanese historians; and all agree in the descriptions of the hideous tortures to which the Christians were subjected. Some few recanted, but in most cases death was heroically faced; the ashes of those burnt were eagerly collected and kept as relics, and gradually an enthusiasm arose for seeking the crown of martyrdom. The governor of Nagasaki complained that he could not sleep from the thought of the fearful task imposed upon him, and his place was taken by another, and after him by a third, who seemed resolved to out-do his predecessor in the devilish ingenuity of the torments he inflicted. He devised the method of inquisition called 'Trampling on the Cross.' A piece of wood or paper, or, later, a plate made from the metal of altar candle-sticks from the churches, was laid on the floor, and every member of the household had to trample upon it, or to be handed over for torture. For twenty-four years the Church passed through the Valley of the Shadow of Death, and in 1638 the final scene took place. The Daimio of Arima, in Kyushyu, roused his people to revolt by his cruelty, and the Christians, seeing a chance of escaping from their afflictions, joined them. They established themselves in the great castle of Hara, and held out so bravely that at last help had to be sent from Yedo, the Dutch traders at Nagasaki supplying cannon and gunpowder to be used against their fellow-Christians. The castle fell, and every man, woman, and child found in it, to the number of 40,000, was put to death. From that

time not a recognised Christian was to be found in Japan.

Meanwhile the Tokugawas were strengthening their position. To each of the Daimios a house in Yedo was assigned, in which he had to reside for part of every year. Arts, manufactures, and literature were fostered, and the opening of schools encouraged. Especially were the politico-ethical writings of Confucius recommended for study. No Japanese might leave the country, and no foreigner might enter it; the only persons allowed to remain were the Dutch, who had arrived last, had slandered the Christians in hopes of profiting by the expulsion of the Portuguese, and had assisted in the destruction of the Christians at Hara. They formed a trading community at Nagasaki, on condition of trampling upon the Cross every year; when asked if they were Christians, they replied, 'No; we are Dutchmen.' In 1640 the Portuguese sent ambassadors to Japan, but they were murdered at Nagasaki, and their remains sent to Macao in a chest bearing the inscription: 'So long as the sun shall warm the earth, let no Christian set foot in Japan; and if the King of Spain, or the King of Portugal, or the great God of the Christians Himself, come to this land, he shall pay for it with his head.' So the country was closed to the world for 250 years.

CHIUZENJI, NIKKO. 4,400 FEET ABOVE SEA LEVEL.
A Favourite Summer Resort.

## CHAPTER IV

### *THE AWAKENING OF JAPAN*

NUMEROUS attempts were made at different times, especially by the Russians, to break through the barriers with which Japan had surrounded herself, but in vain. In the middle of the nineteenth century, however, her attitude was becoming a hindrance to the progress of the world. Trade with China was increasing—a trade in which America desired to have her share. But to cross the whole breadth of the Pacific to Hong Kong without a break, would mean carrying coals and provisions for a journey of 6,000 miles. Japan was the natural halting-place; and America, with her republican spirit and her doctrine of non-aggrandisement, seemed to be the nation naturally fitted to invite better relations between Japan and the outside world, not as an enemy, but as a friend. The discovery of gold in California in 1849 led to a large settlement on the Pacific coast, and ships of war were sent to San Francisco. In 1853 Commodore Perry was sent from there by the President of the U.S.A., and arrived off the Port of Uraga with his fleet to ask for a treaty. He was bidden to come again next year for the answer; which he did, with a much more powerful fleet, advancing this time to within twenty miles of Tokyo. The Tokugawa government, terrified by this overwhelming exhibition of force, concluded the first treaty in 1854, and this was followed in 1858 by treaties with Russia and England.

It was this that brought about the great Revolution, for which, however, the social, political, and educational condition of the country had long been preparing. 'The people were scarcely items, politically speaking, in the life of old Japan. Their business was to grow, make, carry, multiply, and, above all, pay taxes.' The 300 or more Daimios, living each in his own castle, with their own retainers, their own right of levying taxes, their own assessment of the proportion of rice to be paid by the cultivators of their lands, used their opportunities of tyranny and oppression without mercy. The military class of Samurai could not turn to trade as a means of livelihood; for younger sons, therefore, unless they had the good fortune to be adopted by some childless house, there was no prospect in life. They became Rônin, wanderers. 'There were vast numbers of landless, clanless, and childless men who stood outside the system altogether, and were a constant source of trouble.' For such a state of things no change could be for the worse, and might at least be for the better.

Next, it must be remembered that the Tokugawa family was only one of many, whose history was almost entirely the history of Japan. They had, indeed, won the supremacy at the battle of Seki-ga-Hara, but that had been many years ago. In the meantime, they had ceased to inspire awe, and had become effeminate in the laxity of court life. The Daimios smarted under a continual sense of jealous indignation at the position of inferiority assigned to them by a family which they considered only as an equal.

Further, we have seen that the Tokugawas encouraged the teaching of the doctrines of Confucius, the essence of which was that all must obey authority. The first duty of every Japanese was therefore to his Emperor. No doubt there had been times in which it was for the good of his subjects that his authority should be exercised in his name by others.

We have pointed out that the Shoguns were appointed by him; he was the sole fountain of authority. This feeling had been strengthened by a revival of Shinto, of which we shall have to speak later, and the consequent decay of Buddhism. The very core of Shinto is reverence for ancestors; and chiefly for those ancestors of the Imperial house, with whose divine descent increased study of the ancient annals of Japan had made all men familiar. The power of the Tokugawas was founded upon a usurpation.

And now these usurpers had made a treaty with a foreign power! Commodore Perry had no notion that he was not treating with the legitimate government of the country; but the people knew that it was not for the Shogun, but for the Emperor to make a treaty, if a treaty was to be made. And this was in itself very doubtful. The cry was raised that the streams of national life were in danger of corruption from contact with foreigners, and some young Samurai, whom we know as the 'Elder Statesmen' of to-day, now saw their opportunity. They had their own axes to grind, and their interests seemed to coincide with those of the nation. They suggested to the heads of the four leading clans that they should surrender their powers to the Emperor, begging him to reorganise the country, establish good government, and keep the foreigners out. The four, in a fervour of loyalty, consented; most of the Daimios, believing that patriotism demanded the same sacrifice of them, followed suit. The Emperor came out of his retirement, accepted the submission of the Daimios, and afterwards, when it clearly could not be avoided, of the Tokugawa himself. He promised in return a constitutional government as soon as it could be arranged. But as to the foreigners, he was far too clear-sighted to carry out this part of the programme. He had learnt something of them from two or three young men who had made their way to Europe in

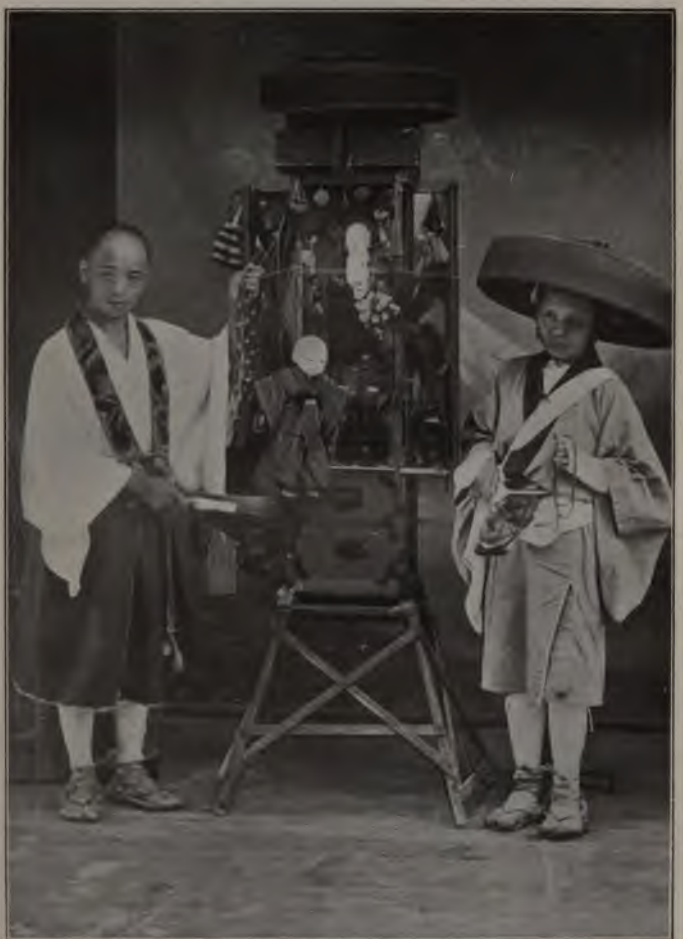
some of the first ships which visited the country on the conclusion of the treaties; he knew how Kagoshima and Shimonoseki had been bombarded owing to a breach of faith. He had good evidence, therefore, of the strength of the foreigners, and of the weakness of Japan. 'My country is to take her place,' he declared, 'among the great nations of the world, and she can only do this by following their lines of progress.' He sent young men abroad to study wherever they could, who returned to Japan with all the fruits of European and American science; and Japan began that career of material, commercial, and industrial prosperity from which it is hard to believe that she will ever go back. What difficulties had to be faced by his Majesty and his advisers we have not space to tell. An empty treasury had to be filled, an army enlisted and drilled, a revolt of malcontents crushed. There were men who wished to see the administration of the country based on the ancient military system, with generals for councillors, and Samurai for executive. The whole strength of the Samurai, with the best blue fighting blood of the country, was with them. But they naturally proved to be no match for the Government troops, with their Western drill and Western arms; and the only result of the revolt was the strengthening of the conviction that Japan must adapt herself to Western ways.

Slowly and cautiously preparations were made for the establishment of an elective House of Representatives, for which the basis of the franchise was gradually widened, and of an Upper House, with a Cabinet which is responsible, not to the House or Houses, but to the Emperor. The heads of the four great houses claimed places in the Cabinet, and have maintained them, with little interruption, until to-day, with the very best results, in spite of the occasional carpings of the Radicals.

It was a wonderful and almost inexplicable piece of history. The able correspondent of the 'Times' thus explains some features of it: 'There is an old Japanese proverb which says: "Brothers may fight at home, but they will not expose themselves to insult from abroad" (*Keitei magaki ni semege do-mo hoka sono anadori wo fusegu*). This sentiment could scarcely receive more signal illustration than it did at the time of the great revolution which overthrew the Tokugawa Shoguns, restored the administrative authority to the Emperor, and culminated in the abolition of feudalism. Foreign onlookers have been much perplexed to understand how such sweeping changes were effected with so little bloodshed; how men who had wielded supreme power for nearly 300 years were induced to divest themselves of it peacefully and to retire into insignificance; why the Tokugawa declined the military assistance tendered by a European State—assistance which would have restored their autocracy; why the most trusted of the Shogun's generals surrendered the impregnable castle of Yedo without striking a blow for his lord, thus violating all the most sacred tenets of feudal fealty; why the territorial nobles gave up their fiefs, abrogated their authority, and consummated an act of self-denial such as had never previously been witnessed in the life of nations. The unaccountable element in all these striking events disappears when the above proverb is recalled. Domestic issues, however great, personal interests, however substantial, weighed as nothing in the scale against the peril of seeing the country placed under foreign subjection. Kagoshima and Shimonoseki taught the Japanese that to preserve the independence of the empire they must remodel its national organisation, whatever sufferings and sacrifices the process entailed for the individual. A similar object-lesson was afforded by the action of the Hiroshima Diet during the China-Japan cam-

paign of 1894–5, when, belying foreign diplomatic estimates of the paralysis caused by party dissensions in Japan, it voted war supplies without a dissentient voice, and political squabbles ceased suddenly and completely in the face of a national crisis. Japanese patriotism took no account of clan influence when feudalism was at the zenith of its career thirty-five years ago. On the contrary, it swept away the clans to strengthen the empire.'

What may we not expect from a nation whose leading men have made such sacrifices for the welfare of the nation, and whose people have shown such readiness to follow the lead of those whose ability to guide them has been so conspicuously displayed?



PILGRIMS WITH CHARACTERISTIC HATS, GONGS, AND ROSARIES.

## CHAPTER V

### *BUDDHISM IN JAPAN*

TAKE the Book of Ecclesiastes, remove from it every reference to God, and you have a fair representation of the philosophy which forms the basis of Buddhism. 'All is vanity.' Wherever life is, there is desire; wherever desire is, there is misery; for even if one desire is satisfied, another takes its place. Personal existence consists simply of a succession of desires. Therefore get rid of desire, and with the extinction of desire you will get rid also of personal existence; get rid of personal existence, and you will get rid of desire. Not by self-destruction can cessation of being be won; for re-birth awaits every form of life, in a higher or a lower state, according to the manner of life lived. But, as desires belong chiefly to our animal nature, let the body be made of as little account as possible; let it be humbled by asceticism, or honoured only so far as it is a vehicle of thought; let the ideal be the great figure of Gautama at Kamakura, seated in the vale between the hills, eyes half-closed, head bending forward, hands folded in the attitude of meditation on the principle of things; until outward things —sense and memory, matter and quality, the body and its desires, life and death, heaven and earth—are forgotten, and devotion has its reward in absorption into the Universal. This is Nirvana. Then personality shall cease to be, and the misery caused by desire shall end. This is held to have been accomplished by Gautama, who became the Buddha, and

declared to men the fourfold way by which it can be done. Now a certain number of persons, by following in his steps, have likewise attained to Buddhahood. In some sects these are held to be many; in others few. In some, again, Buddhahood is held to be possible in this life through the recognition of the eternal principle underlying the changeful, fleeting world; others hold that it can be won only after an endless series of births and re-births.

Every cause has its effect, and the mass of effects occasioned in the course of life hang like a burden round the neck. Death does not sever the chain; the accumulation is carried forward, not as a mere idea, but as an actually existing entity, into the next stage of existence. This is Karma, and is one of the 'great mysteries' of Buddhism. Let actions, then, be as harmless as possible, and let the accumulation be of merit, not of evil; this can be done by following the precepts of the Buddhist scriptures. These are excellent in many ways, and he who follows them should have no lack of justice, prudence, temperance, and fortitude. It was the lofty morality of Buddhism, not its philosophy, that won its acceptance in Japan.

As for God, Buddhism knows of none. It is not, in the strict sense of the word, a religion, but a philosophy. It can only show the path which leads away from unhappiness in this world. But man cannot do without a conception of God. Sometimes Gautama is raised to the position of a deity, in whom faith is to be reposed; but, more commonly, Buddhism borrows religious beliefs from the country which it visits. Hence, in Ceylon, in Burma, in China, and in Japan it appears in widely different forms. From India, the land of its birth, it has almost died out.

Professor Rhys Davids sums up as follows. The first necessity is to know the four noble truths. They are:

(1) Personal existence is a state of suffering and sorrow.

(2) Desire for life and for the satisfaction of sense is the cause of suffering.

(3) The destruction of this desire is the cessation of suffering.

(4) The path leading to this is the noble eightfold path.

This eightfold path is found in following a middle course between two extremes; either extreme being wrong, the middle course must be right. The doctrine of the mean enjoins:

1. Right belief.
2. Right feelings.
3. Right speech.
4. Right actions.
5. Right means of livelihood.
6. Right endeavour.
7. Right memory.
8. Right meditation.

There is plenty of room for differences of opinion in regard to many of these points; thus, opinions differ as to the relative importance to be attached to asceticism, and material things generally, and to contemplation, and things spiritual. In Japan there are nine principal sects of Buddhists, and many lesser sects.

Japan is called a Buddhist country, but Buddhism is an importation, brought from China in the sixth century for political reasons, in order to wean the people from their own religion of Shinto, and so from their devotion to the person of the Emperor. It is the nominal religion of a vast number. But it has never possessed the hearts and won the full devotion of the people, and with increasing education its influence is decaying. Buddhism teaches that existence is an evil; but the happy, strenuous life of the Japanese, the very children of Nature, in their beautiful country, is a contradiction of such a statement. And indeed, if all desire be extinguished, of what value can life be? A patient may lament to his dentist that he possesses nerves; and the dentist may suggest that without nerves, containing in them the possibility

of suffering, life would not be worth living. What though desire involves suffering? If we have no desires to eat and drink, to study, to win our way through the world, to earn our daily bread, to secure a roof over our heads, we emasculate life of all that makes life worth living. 'I am come that they may learn how to cease to exist,' saith the 'Light of Asia.' 'I am come that they may have life, and that they may have it more abundantly,' saith the Light of the World. There can be no doubt which sentiment, in the abstract, sounds more reasonable to the thoughtful Japanese.

Again, Buddhism is saturated with a number of metaphysical ideas; the Japanese take little interest in such things, and have little time for them. 'I went to a Buddhist school in Kyoto,' a very clever young fellow said, 'but when I found they took two days explaining one single character (*i.e.* ideograph), I gave it up.' Buddhism maintains a multitude of priests, whose lives and discourses set forth no lofty ideals of life, no reasonable conception of God. The Japanese cannot respect these. A number of students, in training to be Bonzes, came to disturb a Christian congregation, and, obtaining leave to ask questions, began with one which contained an assault not only on Christianity but on every kind of belief in a God. A Buddhist synod at Kyoto passed a resolution enjoining more careful abstinence from flesh meat. The Shinto synod presently declared that they had better first give up some other things which need not be mentioned here, before they troubled about meats. Can we wonder that Buddhism in Japan is very much at a discount?

This is what the 'Times' of Japan says, in reference to the 'Bill concerning Religions,' proposed but rejected in Parliament in 1900. 'The Buddhist priests consider the agitation against the Bill which they have raised as a fine excuse to exploit the pockets of their followers; and it is for this

BUDDHIST PRIEST AND ACOLYTES.

reason alone that they have raised the opposition. Eating, drinking, self-indulgence, and debauchery of all kinds are the sole aims of priestly endeavour. If all guardianship of temples and treasures were taken out of their hands, such legislation would be most welcome.' 'The sins of the present generation of priests,' said Count Okuma in the course of an interview, 'are many, and the hells about which they preach are prepared for the like of them.' 'It is a question whether it would not be better for this country and for religion itself, if the thousands of priests who dawdle away their time in this country were compelled to work, and the priesthood altogether abolished.' This is from the 'Nihongi' newspaper. Such extracts might be multiplied. No doubt the priests would have something to say for themselves; it is our object to show in what estimation professors of religion in Japan are actually held by the people.

The 'Bill concerning Religions,' mentioned above, caused much alarm in Christian circles, but more especially among the Buddhists. Its aims were: (1) To place all religions on an equal footing before the law, with freedom to propagate themselves, so long as they did not upset public peace or intrude into politics; (2) to give the law well-defined control over all religious bodies, while securing them from arbitrary interference; (3) to secure, in the interests of the community generally, that all religious teachers should be qualified both by education and by character; (4) to prevent any one religious body from becoming too strong. This last aim was to be secured by freedom from taxation and protection from attachment for debt of property belonging to recognised religious bodies, so far as they were needed for the services of religion; and it was carefully arranged that local congregations and temples were to hold property, not the religious bodies as a whole. The control of the religious bodies was

to be exercised by a special 'Department of Religion,' not through courts of law.

To this bill the Buddhists offered the most strenuous opposition; and the reason is clear. They had all to lose by it, and nothing to gain. The very fact of their opposition shows that at present the Christian religion is not on an equal footing with others, in the eye of the law. It is they, not we, who are likely to disturb religious gatherings of other bodies. Above all, it is they, not we, who have reason to object to the State inquiring into the character and education of those who exercise such an important function as that of religious teachers.

We may say, in passing, that to the fourth object as defined in the bill Christians were united with Buddhists in opposition. The Church ought to have control over the dioceses, the diocese over the several congregations. There must be some kind of centralisation and some corporate possession of property. Again, a committee of statesmen, with the best intentions, may try to regulate Christianity on principles which are not Christian, or Buddhism on principles which are not Buddhist. They may fail, too, entirely to understand the point of view which makes some things seem vital, others matters of indifference. However, the bill was withdrawn, and we are waiting to see in what form it will be revived—as probably it will—owing to the desire of the Government to regulate every feature of the national life.

Superstitions die hard, and the uneducated classes do not easily surrender the customs to which they and their fathers have been brought up. Here is an account of a visit to the great Temple of Narita, in Chiba province (the peninsula on the Pacific side of Tokyo Bay). It began with the sounding of the great temple bell, long before daybreak. 'The great hall of a Buddhist temple is usually a square,

surrounded by a verandah, and divided into three almost equal parts. In front is a large open space, sometimes empty, sometimes containing various images, religious objects and offerings, and stalls for the sale of charms. This part is open to everyone. Then, behind a low open screen is the middle slice of the temple, matted, and in it the priests perform the services, lay people being sometimes admitted. The back part of the temple is generally well filled with images, shrines, and altars. On this occasion the Goma ceremony was going on. At a square brass-furnished place in the centre there were two priests ; the one in front was feeding a fire with little slips of wood and cups of oil, and the one at the side was receiving from an attendant some wooden tablets or charms, about two feet long, one after another, ceremonially touching the flame twice with each, and then handing it back, to be carried away by the pilgrims. Meanwhile a choir of boys and young priests were chanting a service ; but I did not see them until it was over, when they rose and filed out between the altar and the shrine. A large congregation was seated on the mats on both sides, and beyond them on the right was the procession of those who were receiving the keepsakes sanctified by the holy fire. All this was done in the central part of the temple space, and was illuminated by the fire and by the various altar lights ; but the front space was dark, save for an odd paper lantern or two, and was filled with a dense crowd of pilgrims. Now and then a group of those in the central part would force their way out, and another group would take their places, and then a regular struggle would go on, the whole mass surging to and fro. The pilgrims seemed mostly of the roughest country types. At times a temple official would jump on the money-box (a brass-plated receptacle about seven yards long and four feet square at the ends), and from that commanding position

try to control the shouting and scuffling outside, and also call to any inside who were standing that they must get down. Gradually the crowds dispersed, as the wants of all were satisfied, and daylight had fully come before the service ended.'

Another visitor was present at the Ordeal by Fire, which is held twice a year by one of the Buddhist sects. In a small space 'outside the temple there was a bed of red-hot cinders and charcoal, about eight or ten yards by two yards, and raised perhaps about one foot above the ground. The ground is first dug out to the depth of several feet, and is then filled with alternate layers of charcoal and salt, the latter for purposes of purification. When I saw it it was already red-hot, and men walked up and down fanning it to keep the charcoal glowing. Then, with many incantations and much ceremony, salt was sprinkled on the ground and on the fire. Next, all who wished to undergo the ordeal came out, dressed entirely in white, and began to work themselves up to a state of wild fervour. It was a weird sight, for the night was dark, and these white figures strode round the glowing fire wildly waving their arms, contorting their bodies, and uttering strange sounds. Finally, one after another walked with slow, deliberate steps across the red-hot coals, each rubbing his feet in salt at the beginning and end. Some went backwards and forwards several times. It looked horribly dangerous, but apparently they did it without harm. Then several men from the crowd, and finally women carrying babies in their arms, walked in crowds across the glowing bed. I longed to try it myself, but Japanese feet are hardened by walking barefoot, and I did not like to risk it. I heard, later, that a foreigner did walk across last year, and said that it was not uncomfortably hot. I suppose that the charcoal is so firmly beaten down that it forms a hard crust on the surface of the glowing

BUDDHIST PRIESTS BEGGING.

mass below. I noticed that they all carefully planted their feet in the footsteps of those who had gone before. Possibly the salt had some protective influence.'

Fox-possession is an evil to which many of the misfortunes of life are popularly attributed. Sometimes mere fancy will make an hysterical person think he is possessed. A man one night in Tokyo, conscious of a pain in his stomach, aroused the whole neighbourhood by his shouts, and finally made his way to the police-station (an official in uniform is always supposed to be a person of very great influence), and begged the constables to expel his fox. More serious cases seem really to convey a picture of those 'possessed by devils' in the New Testament. These are generally taken to the top of one of the highest mountains, and there a weird ceremony of exorcism is carried out, of which Mr. Weston gives a full account in his book, 'The Japanese Alps.'

We have no wish to underrate Buddhism. Strange though it may sound, one of the results of Christian missionary work has been to cause a shaking of the dry bones. There certainly appears to be an increased earnestness in the various sects, due to the consciousness that this their craft is in danger to be set at nought. In the temple of reformed Buddhism at Kyoto all the latest Christian and religious books published in Europe and America are to be found for the use of Buddhist apologists against Christianity. A gentleman living in Tokyo was asked by the president of the Buddhist College at Shiba in Tokyo to prepare for the press the digest of Buddhist doctrines prepared by the Abbot of the Monastery of Ikegami, a copy of which he proposed to send to all the seats of learning in Europe and America, to Mr. Herbert Spencer, the Archbishops of Canterbury and York, the Pope, the Patriarch of Constantinople, and other representative men. At the 'Parlia-

ment of Religions' at the Chicago Exhibition two young priests gave an exposition of their faith, which one of them prefaced with the question, 'How many of you have ever read the life of Gautama the Buddha?'

In 1890 one of the leading newspapers wrote: 'There is nothing striking about the number of converts added each year to the roll of Japanese Christians, nor about the increase of propagandists and their ministrations. But the foreign faith advances steadily and surely, planting its feet firmly as it goes, and never retrograding. To estimate its development observation for a week or a month is insufficient. Observation for half a year will discover that what it lacks in extent it gains in stability. Diligence in the cause of female education and untiring efforts to improve the status of Japanese women are already discernible effects of its progress. Christianity will ultimately attain to power by gradual and steady accumulation of merits; and if it progresses at its present rate its future will be secured.'

The article concluded with 'a call to Buddhists to bestir themselves in the cause of their faith; for they cannot meet the crisis by indulging in slanderous attacks on Christians at anti-Christian meetings.'

Can the dry bones live? Our view may be prejudiced, but we think we have said enough to show that the answer must be 'No.'

## CHAPTER VI

### *SHINTO*

THE primitive religion of Japan is Shinto. You find its earliest footprints in the country districts, where, on the top of every mountain, is a tiny shrine in honour of the spirit of the mountain. Others stand by the graves of the great men of old. In most of the houses a shelf is fixed near the door, on which stand the name-tablets of the departed members of the family ; a lamp is lighted at dark, and the old people perform devotions before it. Each morning the Emperor commends his country and people to the care of the spirits of his illustrious ancestors.

Let us try to gather what Shinto is, as a religion and as a system of morality. Men naturally people the frowning mountain and the gloomy forest with spirits ; and presently these are taken to be the spirits of the departed. The spirit of the hunter killed beside that rock will frequent that spot ; the spirit which dwells in that forest must be that of the patriarch who had his home there. In course of time, it is not only among the forests and mountains that spirits abide ; each spirit is considered to have an influence in the neighbourhood and in the sphere of his life's work. In many of the temples you see figures, which are not idols, but express ideas. If Hachiman was a great general, and when alive took an interest in the army, his spirit will continue to do so when he is dead ; his figure is

therefore a mass of muscles, and his aspect ferocious. If my great-grandfather founded my house, his spirit will still watch over the members of it. Therefore I put his name-tablet in my halls and do my devotions to his spirit before it.

The number of spirits who thus exercise power is put down at 800,000,000; not an accurate calculation, but a round number of unimaginable greatness, including all the great men who have ever done their part, in their generation, in making Japan great. These are the Shin. The Emperor of Japan traces his descent back in an unbroken line (adopted heirs being reckoned as natural sons) to Jimmu Tenno, the child of the sun-goddess. The greater the reverence paid to the spirits of these ancestors, the greater the sense of his Majesty's sanctity and inviolable authority. Hence the dislike for Shinto among those who, in the Middle Ages, maintained the power of the Shogun and Daimio against that of the Emperor, and the consequent fostering of Buddhism. Hence, too, the influence of Shinto in bringing about the great revolution.

Being compassed about with so great a cloud of witnesses, the Japanese of any age must follow the 'way' that lies before them. 'To' means 'way;' 'Shinto' is the 'way of the heroic spirits.' Whatever virtues they practised must be practised by each one who seeks to be added to that vast multitude when he passes away into the great unknown.

The ceremonies at a funeral clearly illustrate this aspect of Shinto. A long list of virtues, such as are considered to have been practised by the great men of old time, and therefore form the duty of every Japanese, is read by the priests in the house of the deceased. It is easy to see how these may well include the Precepts of Confucius, and the Right Thoughts, Actions, and so on, of the Noble Eightfold Path of Buddhism. These virtues he is supposed

A SHINTO FESTIVAL.
Boys and men carrying the shrine.

to have practised in his lifetime. The procession is then formed. A number of coolies, bearing masses of evergreen, arranged on a central stem in the form of a cone, march in front of the remains, which are carried by two men in a coffer hanging from a pole. Then follows the heir of the house, dressed, like all the mourners, in white, holding in his hands a box about eighteen inches square, consisting of a framework of bamboo, covered over with muslin. In this box the spirit of the departed is supposed to be contained. It is taken to the cemetery, and placed on a stand; after various ritual actions on the part of the priests, and the reading of certain parts of the sacred books, a pinch of incense is thrown on the brazier in front of the stand, first by the priests and then by the mourners, and prayers are offered by each one to the spirit in the box. For as the dead man has followed the To, *i.e.* practised the virtues of the Shin, the heroes of old time, he has now joined their ranks, and himself become a Shin. He will continue to watch over his house and its interests, and his aid may be invoked by them. One more illustrious person has set an example to all who follow after him of the way, or To, which is to be followed by all who wish to deserve well of their country and their house.

At a Shinto temple festival a highly decorated coffer is drawn on a wheeled car through the streets adjoining the temple; the men or boys pulling on the straw ropes, which take the place of shafts, and shouting continually: Hasu! Hasu! Sometimes they will take it on their shoulders, and, after advancing gravely for a few paces, jerk it into the air, and pretend to let it drop, amid roars of laughter from the crowds who throng the streets to see the fun. This was doubtless originally a memorial service. On the anniversary of the funeral of the hero in whose honour the temple was built, the procession was formed, with an empty

coffer, and the invocations offered to the spirit of the departed, as on the funeral day itself. The annual memorial has been observed until, now, a thousand years later, its origin is forgotten, and the observance is a pretext for a little harmless merriment, and a little fillip to business for the shopkeepers and *saké* vendors of the neighbourhood.[1]

In the same way, when his Majesty the Emperor promulgated the Constitution, he did 'humbly and solemnly swear to the Imperial Founder of Our House [Jimmu Tenno] and to our other Imperial ancestors, and reverently make our prayer to them and to our illustrious father, and implore the help of their sacred spirits.' This, however, was afterwards explained to mean that his Majesty did not claim for himself the credit of the things achieved in his reign, but attributed them to the wise rule of his predecessors, under whose sway the country had been gradually fitted for the great reforms. Yet, it was admitted, he did certainly express his faith that the spirits of his ancestors always have retained, and always will retain, a benevolent interest in the kingdom they once governed.

His Majesty has officially declared that his Imperial position does not entitle him to be revered as a deity. But that the semi-sacred character with which Shinto has invested him is of the utmost value to Japan, in providing a centre of authority which all respect, there can be no doubt. He in his own person represents the nation, as claiming loyalty and patriotism from every citizen. A vote of thanks to the Emperor was once moved in the Diet for the 'wise and enlightened advice' which his Majesty had been graciously pleased to bestow on the House. To the consternation of the House, an elderly statesman rose to move that the words 'wise and enlightened' be omitted. All were horrified

[1] See also the accounts of the marriage of the Heir Apparent (p. 51), and of the 'Patron God of Formosa' (p. 120).

at the impious audacity of the proposal. 'Who are we,' was the reply, 'that we should presume to apply any epithets to the advice of the Emperor? If it lies within our scope to pronounce his utterances wise and enlightened, it will be equally open to us to pronounce them the reverse. It is not from disloyalty, but from the highest and most loyal reverence that I protest against this House arrogating to itself the power to criticise the words of the Emperor at all.' The amendment was carried.

To us foreigners there is no great difference between the external appearance of a Buddhist and a Shinto temple. Indeed, it would probably be as hard for the average Japanese to explain precisely the difference between Buddhism and Shinto, as factors in the national life, as for the average Englishman to explain the points at variance between the various Nonconformist sects. The distinguishing features of a Shinto temple are some paper cut and folded in a peculiar shape to represent silk, branches or representations of a certain tree, and a round mirror of silvered metal. The origin of these is as follows:—

Long, long ago, the sun-goddess, Ama-terasu, was much disturbed by the attentions of a young gentleman-god, named Sosa, who wished her to marry him. But he was an ill-mannered person, and she rejected his overtures. At last he offended her so deeply by his rude behaviour that she ran away, and entered the rock cave of Heaven, and shut the rock door. No wonder; for while she was sitting in the sacred weaving hall, weaving the garments of the gods, he flayed a piebald colt of heaven, and, breaking a hole in the roof, threw it in. So the eighty myriads of gods met on the bank of the Tranquil River of Heaven, and considered what was to be done. For the whole world was in darkness, and the changes of day and night had ceased. The result of the conclave was this: They dug up a five-

hundred-branched True Sakaki tree, from the branches of which they hung a mirror and a string of 500 jewels; and prepared a roll of silk. Then they stood outside the rock door and begged the sun-goddess to come forth, promising her the tree, the jewels, and the silk. She came forth, and to this day shines in the sky; while Sosa was duly fined and punished for his naughtiness.

The essence of Shinto is here. The mirror in the temple continually takes the thoughts of the people back to the glorious times of their ancestors, when gods and goddesses moved upon the earth; and especially to the bright deity from whom sprang the sea-goddess, the mother of Jimmu Tenno, the first Emperor of Japan.

We need not here say much about Confucianism. No Japanese would now call himself a Confucianist, for the simple reason that Confucius was a teacher not of religion but of ethics. The duties which he taught enter, as has been seen, very largely into Japanese life; but it is misleading to speak of him as the founder of a religion.

We are all Shintoists, to a certain extent, for Shinto is the non-Christian version of the Communion of Saints. And we recognise the truth that Buddhism contains when we read Ecclesiastes in church. It is not the duty of the missionary to revile these old faiths. How can he, if he believes in the Light which lighteneth every man that cometh into the world? He would not quench the smoking flax; an imperfect faith is better than none at all, and may serve at least as a foundation to build upon. But these old faiths are fast perishing from the hearts of the Japanese, leaving behind them blank godlessness, indifference, and materialism.

On July 13–16 is held the 'Bon' festival, on which day the spirits of the dead are supposed to revisit their bodies. On each grave a light is placed to show them the way.

Picture now the cemetery at Kobe dotted all over with tiny lamps; and at the gateway two brilliant electric lights, outshining and darkening the feeble candles within. These things are an allegory. Western thought has now poured its cold white beams into Japan; and the old faiths are fading away in its glare. From the text-books used by the children in the 30,000 schools up to the profound lectures on philosophical, historical, or scientific subjects given in the Universities, the tone is non-religious, or anti-religious, hard and materialistic. The temple grounds are crowded on festival days by persons who come to see the shows and acrobatic performances, or to bargain at the stalls. The religiously-minded will pay a tiny coin to the Bonze, and receive a paper, from the writing upon which he may infer his good or bad fortune in his next undertaking. Or he will purchase a charm, capable of averting every form of evil. At a funeral, friends and relatives stand and gaze at the service, possibly smoking, until it is time to come forward and offer incense before the cage of wood and muslin. But seldom does an educated man take part in these things, and education is spreading fast. Out of 942 students in Tokyo who recently gave an account of their religious position, 555 declared themselves unbelievers in any religion; sixty-eight were Christians; eighteen Shintoists; most of the remaining 319 Buddhist. Yet sixteen only denied the need of a religion!

'The old order changeth, yielding place to new.'

Will 'the new' be the religion of the Crucified? We do not doubt it. But not yet will be the day when 'from the rising of the sun' as well as at the going down thereof the Name of names shall be great.

## CHAPTER VII

### *THE HERITAGE OF THE AGES*

'My country will beat the rest of the world with the tips of its people's fingers.' So writes a young Japanese, after some years of foreign travel.

The favourite expression 'my country' reveals the fervid nationalistic spirit of the people. 'I am going to the war, to die for my country,' was a perfectly natural remark in the anxious days of 1895. 'You must not sympathise with me, you must congratulate me on having even one son to send to the war,' an old widow said when her friends commiserated her on having to give up her only boy. During the summer a firm in Tokyo fined each of its employees a cent for the war-fund every time they complained of the heat, because 'their brothers in Corea had far worse heat to endure, and they did not complain.' While the Chinese officers, in order to line their own pockets, were supplying worthless rifles and war material, love of 'my country' ensured that every cent entrusted to a Japanese was honestly spent. They had their reward, each of them. 'In this way,' writes an essayist, dealing with Japanese history, 'the Japanese became the bravest people in the world.' Equally characteristic are the words, 'will beat the rest of the world.'

Fifty years ago 'the rest of the world' was regarded as non-existent by Japan. Now it is her ambition to take

her proper place in it, and her confidence that she will beat it. Need we call it conceit? True, the average Japanese seems to a European to 'have a good deal of side on;' so does a European to a Japanese. They have, indeed, much to be proud of, and there is all the difference in the world between self-respect and conceit. Had they been eaten up by conceit and self-confidence, they would surely have rushed into war with Russia in the November of 1903, or earlier, instead of waiting, with marvellous self-restraint, until the opinion of the world declared that further delay would be folly rather than caution. And as we know now, from the publication of the intentions which actuated Russia throughout the negotiations, Japan would have been fully justified in considering that provocation had been carried far enough long before the war began.

Will not people who can carve a monkey out of a cherry-stone be able to handle machinery or big guns, or lancets and microscopes? Our Manchester manufacturers know what Japanese competition means in the cotton industry. One of the most famous doctors in the world is Dr. Kitazato, who discovered the microbe during the plague at Hong Kong, and has succeeded in making available for use an antitoxin for diphtheria. In the monthly reviews of scientific discovery you will generally notice some contribution made by Japanese investigators to the world's knowledge. You cannot mix with Japanese without being aware of their wonderful accuracy of finger and of brain, their neatness and nattiness, their power of attention to small details. Earthquakes prohibit the erection of stately buildings, and the temples and state dwellings are small, but they are none the less exquisitely decorated. The system of writing is cumbrous and inconvenient, for each thing is not spelt, but represented by its own 'character' or ideograph. You can express an idea by 'six' or by '6.' The latter is an

ideograph. In Japan every idea is expressed by such a character, which may have two or may have forty lines, strokes, and dots; the misplacing of one of these may cause a wrong idea to be expressed. What capacity of noting minute details and differences this implies! What accuracy of brain and finger must be acquired in the course of ages, when 3,000 such complex characters must be remembered before you can write a letter or read a newspaper! The same exact observance of detail shows itself in other ways. In a beautiful country the mind naturally turns to art and poetry. A canvas coloured to the edge of the frame, or a long-drawn epic poem, does not appeal to a Japanese. His picture conveys one idea, such as may be conceived at one lightning glance by an acute observer of the original; his poem expresses in thirty-one syllables one graceful thought. Apart from technique, 'penetration' may be said to be the criterion of the true artist, and the power which makes his work acceptable to the people of Japan.

It was not for nothing that the country was closed for those 250 years. During this time the Japanese were perfecting their own civilisation, on their own lines, undistracted by hybrid notions from abroad. The lofty military ideals set forth by the Samurai bore fruit in the devotion to duty of the mass of the people; Buddhist fatalism made personal courage easy; the very obscurity in which the Emperor was veiled in his retirement surrounded him with a glamour of sanctity, and secured for him the most profound reverence and loyalty, as summing up in his own person the genius of Japan. Shinto raised up 'a great cloud of witnesses,' real or imaginary, to the value of those virtues which made the nation great. Especially did the precepts of Confucius, so much favoured by the Tokugawas, sink into the hearts of the people.

These precepts of 'duty'—of subject to emperor of

ruled to ruler, of child to parent, of brother to brother, of pupil to teacher, of wife to husband—have become ingrained in the Japanese character. They have made them hard, self-satisfied, and incapable of showing emotion; so that Europeans, rightly or wrongly, often think that they lack any feeling of emotion whatever. Men will make marvellous sacrifices for their parents or for their country; wives will dare and die for their husbands. It is the weakest point of Confucian ethics that nothing is said of duty of husband to wife, though of wifely duties there are reams of precepts.

We have not dared to head this chapter 'National Characteristics,' for to estimate the character of a people is not an easy task. Even Prime Ministers have been known to entirely misinterpret the spirit of their fellow-countrymen. Most of us would hesitate to sum up the character of people so closely allied to us in thought and training as the French or the Germans. How much more difficult is the task when we have to do with a nation in sentiment and aim, no less than in geographical position, so widely removed from us as is Japan? Some will have it that the Japanese are a model of all the virtues; some, that they are a nation of children; some talk of a 'veneer of civilisation,' as if the civilisation of Japan, even before the opening of the country, was not in some ways as high as our own, though manifesting itself in different forms.

'Now that Japan has emerged into a world Power,' writes the 'Times,' 'it is of great importance that we should understand her. The Japanese character is a complex one, and presents all sorts of seeming contradictions. We find an extraordinary gentleness and sensitiveness to beauty mated with the sternest heroism, a fondness for extremely elaborate convention combined with a childlike freshness and nearness to nature.' Who can venture to strike off in

half a dozen sentences what he considers to be a true portraiture of such a people?

Take the point to which we have before alluded—the display, or rather the concealment of emotion. A Japanese will tell you he has lost his wife, and laugh. The laugh may betoken awkwardness, or it may spring from lack of sensibility, or it may be a shield for the most acute grief. Mr. Gulick says, in his book on Japan: 'Phenomena which a foreigner may attribute to a lack of emotion, or at least to its repression, may be due to some very different cause. Few things, for instance, are more astonishing to the Occidental than the silence on the part of the multitude when the Emperor, whom they all admire and love, appears on the street. Under circumstances which would call forth the most enthusiastic cheers from Western crowds, a Japanese crowd will maintain absolute silence. Is this from lack of emotion? By no means. Reverence dominates every breast. They would no more think of making noisy demonstrations of joy in the presence of the Emperor than a congregation of devout Christians would think of doing the same during a religious service. This idea of reverence for superiors has pervaded the social order—the intensity of the reverence varying with the rank of the superior. But a change has already begun. Silence is no longer enforced; no profound bowings to the ground are now demanded before the nobility; on at least one occasion during the recent China-Japan war the enthusiasm of the populace found audible expression when the Emperor made a public appearance.'

It would seem that the training of the nation has resulted in the deadening of sensibility to mental pain, and to the gentler emotions generally. Self-sacrifice does not necessarily imply love, and the sense of duty may be strong in a heart as cold as an icicle. The military spirit was intended

S.P.G. GIRL GRADUATES AT KOBE.

to produce, and did produce, the same stern impassive type of character in mediæval Japan as in ancient Rome. From the Japanese point of view, we English are probably foolishly sensitive and extremely sentimental; each nation forms its opinion of the other from its own standpoint. We have already noticed the business-like method of arranging marriages, and the readiness with which the marriage contract may be dissolved; love is not looked for and is seldom found. A young couple had been married at Osaka, and a highly educated Japanese was asked to give an address on the occasion. He began by saying: 'I am going to speak of a word for which there is no equivalent in the Japanese language, the English word "home."' A country without the idea of home seems to us inconceivable. It was often noticeable that the Japanese clergy and catechists, when there was nothing definite to preach about suggested by the Church's season—and often when there was—would expatiate upon Christian love with the greatest delight. They seemed to feel that this was the point chiefly lacking in the national character.

This brings us to the subject of the position of women, by which it has been said that the civilization of a nation can best be judged. In the opinion of Miss Tsuda, one of the most accomplished women in Japan, Buddhism has wrought monstrous harm to women in this country. Woman, according to the teaching of Japanese Buddhism, is to be regarded as full of sin and impurity; she is not allowed to visit holy places; she only exists to perform duties for her lord and master. It is surprising to us to walk home with a Japanese sufficiently educated to converse in English, and to hear him say to his wife the single word 'Boots!' when she opens the door, as a signal for her to stoop down and unlace them. But it is encouraging to find Miss Tsuda able to write as follows:—

'Christianity has done, and is doing, much for the elevation of woman. It will do more. It will raise the Japanese woman socially, will exalt her home, will purify the social and moral evils that work against her, will give her a higher code of morals, and an ideal of womanhood which in the present age is unknown.

'Girls in old days were taught very little—reading and writing, and some sewing; and, for accomplishments, flower arranging, ceremonial tea-making, incense-burning, and koto-playing. There were no girls' schools until the Tokyo Girls' School was opened in 1872, the Higher Normal School for girls in 1874, the "Peeresses" School in 1886. This last was a foundation of the Empress herself, who has always shown the keenest interest in its welfare. Now girls go to school as naturally as boys, and the higher education of women is a recognised part of the duties of the educational department. A university for women was opened in Tokyo in 1901.'

Here, again, it is easy to make hasty generalisations. One reads accounts sometimes of the down-trodden state of women, which are only true of one woman in a hundred. But it must be owned that in many of the academical discussions on the advantages of various religions in the Japanese newspapers, you find the point emphasised that Christianity has raised the status of women, and will do so in Japan to a much greater extent. Quite recently—to mention two points—an edict has been issued by authority to the effect that husbands have duties to wives, as well as wives to husbands; and it has been declared, amid a chorus of approbation from the press and from all classes of society, that it is illegal as well as wrong to sell a daughter into that which is worse than slavery. Yet this has been for centuries the recognised right of every parent. A recent event, showing the advance already made in the estimation

in which women are held, and one of great significance in regard to the influence it is likely to exert in the future, was the marriage of the Crown Prince of Japan in 1900. Incredible as it may sound, it was the first time that an Emperor or heir apparent to the throne ever had a marriage ceremony. Up to this time such exalted personages were held to be so far above ordinary mortals, that it was not for them to submit to anything so common as a marriage ceremony. The Emperor only had to issue an edict that such and such a Princess was raised to the rank of one of his wives. The principal wife ranked as Empress, but there were also secondary wives, whose children could succeed to the throne; the Crown Prince himself is the son of one of these wives. Under the new Constitution this state of things came to an end, and it was declared that henceforth only one Imperial Consort can be recognised.

All this meant a great change in the official estimation of the status of women, and all interested in the raising of their position were deeply interested when it became known that the Crown Prince intended to be married with rites and ceremonies like other people. Even the King is not above the law. The arrangements were intrusted chiefly to Marquis Ito, one of the elder statesmen, and an advanced Liberal. The very first step taken showed the change. The Prince sent an official messenger to Prince Kujo, to ask for his daughter in marriage. She was not sixteen when she was married; taken almost directly from the Peeresses' School to the strict etiquette of the Court.

The ceremonies were very long, beginning at seven in the morning; every detail being most carefully considered, failing any precedent in the history of the country. The rites, like those of any imperial funeral which takes place, were Shinto, consisting chiefly of worshipping at the shrine of the Imperial ancestors. For part of the time the bride

wore foreign dress ; the robes of old Japanese Court style were so heavy that she could not stand without being supported. Her head ornament alone could hardly be lifted in one hand.

At the end, people were curious to see whether the bride or the bridegroom would step into the carriage first. Our readers will share the satisfaction of Miss Ballard, who followed all things with minute care, that the Prince gracefully stepped aside, and handed in the bride. How much was involved in that little action only those who know Japan can appreciate. We may add that, to the great joy of the nation, the marriage has been blessed in the birth of a son and heir to the Imperial dynasty.

The stock phrase, 'a veneer of civilisation,' no doubt was applied to Japan in reference to the enthusiastic, impulsive, fickle character of the people. It is true that waves of thought seem to rush through the country in the most marvellous fashion. There have been 'anti-foreign waves ' four or five times in the last forty years ; Germany, America, and England have, at different times, been at the top of the wave of popular favour. A young man, immediately upon being baptized, produced a magnificent scheme for an orphanage for poor children, for which he had even drawn up the rules. But he had no money at all, and proposed to raise it by begging. It was a right impulse, but hardly a practical one.

For such a nation the most sagacious and long-headed rulers were needed, especially at such a time of change as the great revolution, and the extraordinary thing about it is that the men were found. That they were able to make the people follow their guidance seems almost as great a marvel, until we remember those 250 years of training in obedience. The civilisation of Japan is not a veneer, for alike in the individual and in the nation there is a deep sense of

purpose, which has enabled enthusiasm to develop into steadfast endeavour.

We should not naturally have supposed that pessimism was one of the national characteristics. Yet here is a remark of Mr. Koda, a well-known literary man: 'This disposition [towards pessimism] is a weakness to us and our people. In this country, as a rule, the better people are, the more pessimistic they are; optimists are usually people who are quite indifferent to moral considerations. If the optimism indulged in by the wicked were to become one of the permanent characteristics of the good, virtue would be enormously furthered thereby. Pessimism undoubtedly paralyses effort. With a large number of us the habit of looking on the dark side of everything proves to be a serious hindrance to our bearing with fortitude the unavoidable ills of life.' The statement sounds very strange.

Is this, too, one of the evils which Buddhism has brought in its train? The casual observer would have said that light-heartedness and ambition, almost over-confident of reaching its goal, were far more often met with than pessimism.

Japanese are often charged, and with good reason, with a lack of commercial morality. In days when the military virtues reigned supreme, the handling of trade was deemed an employment which no gentleman could take up; hence the commerce of the country is largely in the hands of men who do not represent her best traditions. Again, certain restrictions of mercy were always taken for granted in the undertaking of a contract, whereas foreigners naturally regard a contract as binding unconditionally. But in both respects methods of trade are improving, and in the excellent commercial schools it is taught that 'Honesty is the best policy.' Among members of the humblest ranks of life the most striking instances of honesty will be met with; a jinricksha

man will run after you with the parcel you have forgotten, a shopkeeper will walk to your house to bring you a few cents he accidentally overcharged you.

This people, then, with whom our Church has to deal, are clever, accurate and painstaking, artistic, loyal and patriotic, with a keen sense of devotion to duty. Their old religions are expiring, and there is nothing at present taking their place, except so far as the nationalistic spirit is a substitute for religion, the love of country for the love of God. The present age is an age of materialism; the impetus given to trade by the opening of the country and the war indemnity paid by China have strengthened their faith in things which are seen, and their indifference to the things which are unseen.

Yet it is a people worth winning; a people who will contribute much to the treasures of the Church, and do their share in making known the manifold wisdom of God, when all its powers and its virtues are interpreted both to themselves and to others in the light of the Incarnation of the Son of God. 'Only when all nations adopt Christian faith,' said the late Professor Max Müller, 'shall we know what Christianity really is.' It takes the whole world to interpret its meaning, and not the least part of this fuller conception of the faith will come back to us from Japan.

## CHAPTER VIII

### *RE-LAYING THE FOUNDATIONS OF THE CHURCH*

THE first missionary of the Anglican Church to enter Japan, upon the opening of the ports named in the treaty of 1858, were the Revs. C. M. Williams and J. Liggins, of the 'Protestant Episcopal' Church of the United States; a Church which, as one of the American Bishops recently declared, owes everything, even its very existence, under God, to the S.P.G. They settled, in 1859, at Nagasaki. It was not permissible to preach publicly, but there was nothing to prevent them giving instruction in private and opening a school. About the same time three Presbyterian ministers and three of the 'Reformed Church' arrived from America. In 1868 the Rev. G. Ensor of the C.M.S. was stationed at Nagasaki. But to the Roman Church, which had made such glorious sacrifices for the faith in days gone by, belongs the honour of first entering the country. In 1859 two French priests built a church at Yokohama, the use of which was restricted to Europeans; in 1865 another was built at Nagasaki. Then a wonderful thing happened. Certain Japanese at Nagasaki presented themselves to the missionaries and declared that they were Christians, descendants of those who had been baptized in the days before the persecutions. All through those 250 years, during which it meant death to profess the 'false religion,' their ancestors had handed on, in secret from father to son, something at least of the Christian tradition. The rejoic-

ing at this discovery roused the suspicion of the authorities that the old political intrigues might give them trouble again; and in 1868 a new Edict was issued to the effect that 'The evil sect called Christian is strictly prohibited. Suspicious persons should be reported, and rewards will be given.' The Christians, said to number about 4,000, were ordered to be taken from their homes, and put in charge of Daimios in different provinces. The representatives of European nations at the Legations naturally objected to their religion being called 'an evil sect,' and brought so much pressure to bear upon the Government, that only a few of the Christians were so deported. It was explained that missionaries did not seek to be political agents; and, at last, in 1872, the Christians were allowed to return to their homes. There are Japanese still to be met with who were among these expatriated persons. The faith which they retained after so long a proscription was exceedingly vague and imperfect, and they seem to have made no attempt to teach it to others. But that they did claim the title of Christians admits of no doubt.

A Japanese, who was baptized at Osaka in 1902, had in his possession, as head of his family, a box which he knew had not been opened for more than 100 years; his father had told him it contained Christian books. It was opened, and in it were found a few plaster figures, such as we see in churches of the Roman Church to-day, and a number of very handsome pictures of the saints. His forefathers had evidently been Christians, and after all those years he had linked himself to them by his incorporation into the mystical body of Christ.

In view of what happened to this early Roman Mission we would make but two remarks. First, the fact that Christianity in Japan survived a persecution of 250 years does not lend much support to the well-worn argument of

the man who 'doesn't believe in missions,' that a Western religion suits a Western people, an Eastern religion an Eastern people. Secondly, we would draw attention to the 'Instructions to Missionaries,' drawn up by the S.P.G. in 1701, in which it is stated: 'That they take care to give no offence to the civil government by intermeddling in affairs not relating to their own calling and function.'

We must not omit to mention the work of another branch of the Church, with which English Churchmen have more in common than with the Church of Rome, viz. the Orthodox Russo-Greek Church. In 1860, a Russian admiral, wrecked on the Japanese coast, was treated with such kindness, that he gave a large sum to found a mission in Japan. Bishop Nicolai was sent out by the Church in Russia, in 1861, and, working practically single-handed, has performed a task equalled by no other missionary. By 1890 he could reckon 16,000 converts; in 1893 his cathedral was consecrated, the finest ecclesiastical edifice in Tokyo. Two reasons may be assigned for the progress which has been made. First, Bishop Nicolai's teaching has always been perfectly clear and definite. He has published catechisms and statements of doctrine, which are at once plain and dogmatic. Secondly, an artistic people like the Japanese, living among scenes and objects of beauty, is naturally disposed to appreciate ornate services and beautiful buildings. The ritual and stateliness of the Greek liturgy, the singing, which has always been made a special feature of its services, appear to be peculiarly well suited to the Japanese mind. Bishop Nicolai is fully alive to the danger of giving to his missionary work a political bias.

He writes, at the end of 1903, *i.e.* shortly before the outbreak of war: 'The relations of Japan and Russia having become somewhat strained, many think that war will break out between the two countries, and that our

work will be much hindered by such an event. In the first place, I would say that the less we meddle with politics the better. We have really nothing to do with the questions at issue, or with the settlement between the countries concerned. I pray for peace; but if war should occur, Japanese Christians must show the reality of their faith by fighting manfully in their country's cause. "Greater love hath no man than this, that he lay down his life for his friends." A Japanese Christian fighting for his country's cause is manifesting to the full this Christian love. Though you have received your Christianity from Russia, yet if war break out, Russia will become your enemy, and to fight against the enemy of your country is your duty. But you will ask, Is not this a violation of the rule to love our enemies? Not at all. War can be carried on without hatred. If you fight against an enemy, it is not because you hate that enemy, but because you wish to vindicate some principle on which your country insists, or to save your country from being oppressed by some other state.'

With reference to the sympathetic relations between ourselves and the Greek Church, a further quotation will be interesting. In 1897, Bishop Nicolai wrote thus: 'Our members too often class the "Japan Church" with the various Protestant sects, and so do not even entertain the idea of union with it. They, on the other hand, seem mostly to class us with Roman Christians, and consider us to be obstinately attached to a number of superstitious and antiquated customs. Yet, apart from such things as outward differences of ceremonial, in loyalty to primitive tradition, in general Church tone, and in fundamental teaching, no Church is so closely allied to ourselves as the "Japan Church." For though it is true that the Roman Church does bear much resemblance to our own in liturgical ceremonies, yet we grieve to say that with regard to the fundamental spirit

which at present characterizes them, the two Churches are entirely antagonistic. No such antagonism exists between ourselves and the "Japan Church." In fact, the chief differences are only in connection with ceremonial customs and some small points of belief. We desire to see the leaders of the two parties entering into friendly relations with one another, in hopes of preparing the way for eventual reunion.'

It is significant that the Japanese words used to express 'Church' in the Roman Communion, emphasize its Catholicity; in the Greek, its Orthodoxy; in our own, its Holiness.

We have now described the earliest efforts of Anglican, Roman, Greek, and Protestant Missions to 'occupy the land,' and may return to deal more definitely with the doings of the S.P.G. So early as 1859 the Society reserved 1,000*l.* for work in Japan. It was in consequence of the advice of Lord John Russell, then Foreign Secretary, that a missionary, Dr. Strachan, was not sent in 1861. Then for many years none could be spared from other fields; the Lord of the Harvest had not raised up labourers to send into His Harvest, because His Church had not prayed. In 1872, the first 'Day of Intercession for Foreign Missions' was appointed, and the results were at once apparent. Two anonymous donors offered funds for the opening of a mission in Japan, and earnest men, in numbers hitherto unknown, made the yet better offering of themselves. The Rev. A. C. Shaw and the Rev. W. Ball Wright were chosen for Japan. Mr. Shaw was a Canadian; so that here, again, a Church which had freely received from S.P.G. freely gave for carrying on her work. They travelled out by way of Canada, receiving a warm welcome from the Canadian Church, and in September 1873 established themselves at Tokyo, together with three deacons of the American Church, Messrs. Newman, Blanchet, and Cooper.

In 1876 the Rev. H. J. Foss and the Rev. F. B. Plummer

were sent to Japan. Yokohama, as the chief centre of foreign trade, might have seemed the most desirable centre for their work; but to avoid any appearance of conflict with the many Protestant Bodies, chiefly from America, already established there, it was decided that they should settle at Kobe, the 'treaty port,' only twenty miles from the manufacturing centre of Osaka, where some C.M.S. missionaries were stationed, and seventy from the ancient capital, Kyoto. Mr. Plummer, after two years' work, was compelled by ill health to return home. He had first paid a visit to the Bonin Islands, where he found a colony of European settlers of mixed descent; he brought some lads with him to Kobe to be educated, and one of these is now the catechist in charge of the Christian congregation. In 1878 Mr. Foss was joined by Mr. Hy. Hughes, a trained teacher, who took charge of a school to which not only Japanese but also the children of the members of the foreign community of business men were admitted.

Thus, in twenty years from the opening of the country, the S.P.G. was represented by two priests in Tokyo, one priest and one schoolmaster in Kobe. The first missionary of the C.M.S., the Rev. Geo. Ensor, went to Nagasaki in 1868. The C.M.S. afterwards opened work at Tokyo, Osaka, Niigata, and Hakodate. But the organization of the Church was not complete. In 1879 the school-church was opened in Kobe, and four converts were admitted to the Holy Communion for the first time. This was before they were confirmed. For the Anglican Church in Japan, as we must call it at this stage, was under the care of Bishop Burdon of Hong Kong. He was too far away to make frequent visits, or to direct the efforts of individual workers, much less to decide upon the broad measures to be adopted by the whole body; and a Church without a bishop is as an army without a general.

## CHAPTER IX

### *S.P.G. WORK IN TOKYO*

A BUDDHIST temple was the first home in Japan of Mr. Shaw and Mr. Wright. In another temple they opened services for the European residents in Tokyo. On St. Andrew's Day, 1874, their first convert, Mr. Shimada, was baptized. He was subsequently admitted to deacon's orders, and is now working in Shizuoka with Mr. Sharpe of the S.P.G. Here, too, on September 11, 1875, for the first time in Japan, the grace of Confirmation was given, according to the Anglican rite, to five persons, by Dr. Williams, who had by this time been consecrated bishop by the American Church. Work was also started by Mr. Wright at Ushigome and Yotsuya. About this time a Japanese of great ability, Mr. Fukuzawa, founded a great school in Tokyo, the Keio-gijiku, now recognised as a branch of the University. He invited Mr. Shaw to live in his house and instruct his sons, which he did for two years. Mr. Shaw was thus able to open classes of instruction in Christianity for the students, and the work thus begun has been carried on ever since. Some years later some American Unitarian teachers represented that any official recognition of Christian teaching in the school was ill advised, as tending to friction between rival teachers; but, in 1884, the Rev. A. Lloyd, Fellow of St. Peter's College, Cambridge, came out under the S.P.G., and was appointed professor in the Naval Medical

College and the Naval Academy. Mr. Fukuzawa appointed him superintendent of the English work in the Keio-gijiku, with a house in the school compound. This opened abundant opportunities of influence. Christian instruction was given in private, with such success that, in 1888, the Kibo Kyo-kwai ('Church of Good Hope') was built in the valley below the school. You may stand at the edge of the school compound, with that great stream of life of 1,500 young men, the hope of Japan, circulating round you, and look over the blue waters, dotted with white-sailed junks, of Tokyo Bay to the 'Saw-edge' Mountains on the other side. Among the wooden houses—mostly students' lodgings—immediately below you, you now see the cross on the gable end of this little church. By the side of it is the Kibo-sha ('House of Hope'), the residence of a catechist who has classes specially for students. In 1888 Mr. Lloyd was compelled by the illness of his wife to leave Japan for Canada. He was accompanied by a Mr. Kakuzen, who thus was able to complete his education at Trinity College, Toronto, until, in 1892, he returned to Japan in deacon's orders. He for some time worked with the Canadian Mission in Nagano Province, and is now with Bishop Foss in Kobe. The Keio-gijiku work was carried on by Mr. Jefferies, of the American Church, and subsequently by various members of St. Andrew's Mission, of which we will speak presently. Mr. Gemmill, an old pupil of Mr. Lloyd at Toronto, is now on the staff of the school for English teaching, and in charge of the church.

Trinity College, Toronto, recently made the offer of a scholarship to any young Japanese who might wish to study for the ministry. One of Mr. Gemmill's congregation had recently disappeared for a time, saying he was going to pay a visit to his home. Upon his return he explained that he had for a long time held the conviction that he ought to

offer himself for ordination. The idea had been distasteful to him owing to the sacrifice of prospects and position which it must entail; but he had determined to talk to his father on the subject, almost hoping that he would place such difficulties in the way that Japanese filial obedience would oblige him to give it up. To his surprise, his father, who was not a Christian, answered that he made no objection, and would even continue the allowance made him for his education, as if he were still preparing for some lucrative secular calling. The call and the offer, in God's providence, came together. He was accepted by Trinity College, and is now in residence.

But we must return to Mr. Shaw. He had no great faith in opening mission schools as a method of evangelization. Much, indeed, may be said both for and against mission schools. Mr. Shaw considered his time better spent in preaching and catechizing. Among other things, he addressed to the newspapers a series of letters answering attacks upon the faith. These were afterwards published in pamphlet form.

In the first four years the number of baptized persons was 150; a shop and back room in a busy street having now taken the place of the Buddhist temple for services and classes.

On June 4, 1879, St. Andrew's Church was consecrated by Bishop Williams. It stood upon a low hill, about a mile from the Keio-gijiku, with four cross-roads just below it. On the other side of the valley Mr. Shaw built a house for himself, and beside it a large school-house for a Sunday school. The whole of the hill-top was offered him for $400, but, as he had no immediate use for it, no grant could be made for such a purpose. Bishop Bickersteth was glad, later on, to buy part of it for $10,000, as a site, if God will, for a future cathedral. St. Andrew's was a

tiny brick building, holding about 120 persons, with lancet windows, a decent chancel apse, and wooden seats. The English residents, to show their appreciation of Mr. Shaw's services, contributed generously to the cost. At its consecration sixteen persons were baptized. For years services in English and Japanese, preachings to non-Christians, devotional meetings, and daily offices for clergy and catechists, were carried on, till, on a summer afternoon in 1894, an earthquake brought the coping-stones to the ground, cracked the walls, and lifted the floor in waves. The old church was gone. It had been too near to the edge of the hill, and the new St. Andrew's had to be built of a lighter material, wood, a little further back upon the plateau. It has for the last fourteen years been in charge of three Japanese clergy—Messrs. Imai, Yoshizawa, and Yamada; though twice as large as the old church, it is still too small, and a new temporary church has been opened on the cathedral site. In the course of a week of preaching services recently, more than two thousand persons entered the church, four to five hundred being present on several of the evenings. Just below, in the valley, which many of us remember seeing once a sea of flames, stands the Seikyosha, or 'Church House,' used for the instruction of catechumens, interviews with inquirers, and meetings of workers. It contains a library, which also serves as the editorial sanctum of the 'Nichyo Soshi,' or 'Sunday Friend.' Magazine literature is a great feature of modern Japan; and as many of the so-called Christian periodicals are occupied largely with the fancies of speculative dabblers in theology, it is well that the Church should have her organ, with its motto printed on the cover of every number: 'The faith once delivered to the saints.' In this branch of work, again, Mr. Shaw's activity was great. Collaborating with Mr. Imai he issued some dozen books of instruction and

devotion, original or translated from standard English writers.

St. Andrew's is the centre of S.P.G. work in Tokyo. Behind the church stands the bishop's house. By its side is St. Andrew's House, a wing of which forms the Divinity School, and St. Andrew's boys' school. A quarter of a mile away is St. Hilda's House, schools, orphanage, and Bible-women's house. Within a mile, in one direction, is the church of St. Stephen, also in charge of the three clergy; in another direction, in the very poor district of Shinami Cho, a third church, St. Stephen's, was opened at the request of some students attending St. Andrew's night-school. The cost was met by the fees they had paid for their instruction. Shinami Cho work sprang from a distribution of rice started by Mr. Shaw in a time of scarcity. A committee of Japanese Christians sought out the neediest cases, the English congregation generously provided funds, and the recipients came to St. Andrew's school twice a week for their dinner. A small school in the district fell into his hands, and a catechist was placed in charge, under the superintendence of the St. Andrew's clergy. Meetings were held in the catechist's house, then in a room taken for the purpose, and now a church has been built.

But we must explain where those Japanese clergy came from. Everyone knows that Japan has been called 'Topsy-turvy Land,' because her ways of regarding things are so different to ours. Who shall say that ours is right and theirs wrong? Why should not we begin a book at the top right-hand corner of the last page and read downwards? Why should we wear black, not white, as a sign of mourning? Why not turn screws from right to left? Mr. Shaw soon saw that if Western thoughts were to be made intelligible to an Eastern people they must first pass through Eastern minds; and he made it part of his work to train

young men for the ministry. Mr. Imai was the son of a doctor, who arranged that he should live for some time in Mr. Shaw's house, in order to study English. The young man became a Christian, gave up the idea of the medical profession, for which he had been intended, and after being first proved in lesser duties he was ordained by Bishop Williams—Bishop Bickersteth being in England for the Lambeth Conference (1888). In the following year he was ordained priest. The Roman missionaries in the sixteenth century never ordained a native priest; to this may probably be attributed in a large degree the ultimate failure of their work.

Mr. Imai was only one out of seven or eight young men who were studying with Mr. Shaw, and attending lectures at the American Divinity School on the other side of the city. The time seemed to have come for the opening of a divinity school of her own by the S.P.G. On the arrival of Bishop Bickersteth, with the clergy residing at St. Andrew's Mission who had been sent out in connection with the Guild of St. Paul, he was enabled to place at the disposal of the S.P.G. Mission a staff of lecturers. A commodious building was erected, and in 1891 there were fourteen students in residence. Not all of them turned out satisfactorily. Some proved to have had their eyes all the time upon lessons in English and association with Englishmen; some found that home ties compelled them to give up all hope of spending their lives in the service of Christ's Church; some were found to be unfit to be trusted in dealing with finances; some, from the changefulness which is characteristic of Japan, combined with the desire for 'bettering themselves' in preference to bearing the Cross, turned away to other employments. After the war the numbers fell off very considerably, and, in 1896, the school was actually closed for a time.

But the building, with its students' rooms and large lecture hall, could not be allowed to remain empty. From the very early days of St. Andrew's Mission, a night school had been conducted by its members for the teaching of English, a certain amount of time being of course devoted to Bible reading, lectures and addresses on subjects directly or indirectly connected with the Church. Mr. Gemmill had, moreover, by this time made the acquaintance of a great many Keio-gijiku students, and held a large Bible-class on Saturday nights. There were also a fair number of Christian students attending this or others of the schools in Tokyo. The old school was therefore converted into a hostel for such students as were already Christians, or definitely anxious to study the meaning of Christianity, and there never has been any difficulty in keeping it well filled. The advantages of this plan will be at once realized by any who have any idea of the temptations besetting these students in the lodging-houses of the capital.

In 1902, however, candidates began to come forward again for the divinity school: three boys from the St. Andrew's boys' school, a young man who had been acting as book-keeper to some illiterate British miners on the Klondyke, a boy brought up in the church house attached to Kibo Kyokwai, and so on. Here the present Bishop of South Tokyo (Dr. Awdry), always anxious to use the Japanese wherever possible, saw his opportunity. He determined to appoint a Japanese principal, and selected the Rev. John Imai for the post. For this revived divinity school the S.P.G. has made a grant of 120*l.* a year for five years, and it has been enriched by two 'Bickersteth Memorial Student-ships' raised by the Guild of St. Paul. It is felt to be too pretentious to call it a divinity school; it is known as the divinity hostel. The six young men in residence live in a house hired for the purpose behind Mr. Imai's until

a proper hostel can be built. They attend the church services, and a certain number of lectures given by Mr. Imai and the St. Andrew's Mission clergy. The bishop arranged that for the others they should go down to the American divinity school, three miles away on the other side of the city. They are thus able to get the best from both branches of the Anglican Communion from which the 'Japan Church' springs, and their position as clergy of a National Church, not of a missionary society, is more clearly emphasized.

There are now (1904) just fifty clergy in the Japan Church, of whom sixteen were trained by the S.P.G. and by St. Andrew's Mission in connection with the Guild of St. Paul. The first native to be ordained was Yonegi Yamagata, who had been baptized by Mr. Wright.

The St. Andrew's boys' school, alluded to just now, was instituted after the great earthquake of 1891, of which more will be said later. Five boys were brought by Mr. Shaw from Gifu, and it was arranged that they should lodge with the Rev. P. S. Yamada, and attend the schools in the neighbourhood. In time their number increased, and in 1899 a regular hostel was built for the fourteen or fifteen boys now under Mr. Yamada's wing.

Mr. Shaw's work in the country districts will be referred to later on; enough has been said to show that in view of all this pioneer work he well deserved the honour of being made Archdeacon of Tokyo in 1899.

Another branch of Archdeacon Shaw's work was among the Eta. These are the lowest class of Japanese. They are supposed to be descended from certain Corean prisoners brought to the country three hundred years ago, and the work which they have had to perform during the three centuries has been that which others would not touch—the dealing with dead bodies of men and animals, the work

of executioners, tanners, drum-makers and leather workers. They live in colonies apart, like the Ghettos of mediæval Europe ; in Tokyo they had, until quite recent days, their own hereditary ruler, the Dan San, who administered justice without reference to the laws of the land. A Japanese now living ordered a drum from one of the Eta, and as he failed to bring it, went to the Dan to complain. The Dan summoned the whole community, and asked him to pick out the defaulter. The doors were closed, and presently the head of the man was brought in and laid before the Dan, who asked if the purchaser was now satisfied.

The six ladies placed in charge of the ladies' school (page 138) undertook a mission to these poor people, and built a beautiful hall. Bishop Bickersteth on one occasion baptized six of them. When the dioceses were divided, the Eta quarter in Tokyo was on the far side of the new boundary, and passed into the jurisdiction of the American Bishop of North Tokyo.

Another Eta colony exists at Shinagawa, two miles south of the city. To this the work was transferred, under a new catechist—a very earnest and devout man. He met with much success, then fell ill and died, just after his marriage. We are thankful to say that the days when men could not be found to carry on such work are past, thanks to the work of the divinity schools. Another catechist has taken his place, and is supported by the Rev. F. B. Plummer, who thus shows that his interest in his old field of work has not ceased, though he himself is in England.

On Archdeacon Shaw's return to England for his furlough in 1893, almost the whole British community of Tokyo assembled at the Legation to bid him farewell, and the leading Tokyo journal spoke of him as follows: 'Mr. Shaw has lived in Tokyo for more than twenty years, during which

long time he has delighted in religious works, as if it were one day. He has corrected errors, comforted the poor, and his life has indeed been an example to all priests. His gentleness is well known to all. Who does not admire his virtues? His wife, too, is loved and respected by all who have met her, whether foreigners or Japanese, and she has been a great help to Mr. Shaw in his work. There are great numbers of Japanese who have been instructed and influenced by Mr. and Mrs. Shaw in their faith, and who will never forget their kindness and virtue. And there are a very large number of Japanese, both Christians and others, who admire, respect, and love Mr. Shaw and his family, and who feel deep sorrow for their departure.'

Mr. Wright, meanwhile, had been active elsewhere. When Mr. Shaw took up his abode with the Fukuzawas, he secured a house near the Imperial Palace and the British Legation, where he opened a school and received students to reside with him. At one time he had fifty young Samurai among his pupils. On his first arrival, Mr. Wright had secured the services of a young man named Shimada as his teacher and translator. This man intended to enter the Government service as an interpreter, but gradually he became interested in Christianity, was baptized, and after assisting Mr. Wright for some years in his school, was ordained. This was the man referred to at the beginning of the chapter as the first convert made through the S.P.G. in Japan.

But the school was not Mr. Wright's main task. He opened a chapel in the district of Yotsuya, which happened to be opposite a Buddhist temple; after two or three disturbances, in which the building was injured, he sold the site and building. Four miles from St. Andrew's, within reach of the students of Tokyo University, he founded the Church of the Ascension, Ushigome, with a spacious chancel,

GIRLS OF HOLY CROSS CHURCH, KYOBASHI.

but with room for only fifty in the nave, which was consecrated by Bishop Williams on Ascension Day, 1878. After his return to England, in 1882, it had a chequered existence, work being carried on by a Japanese deacon, and by members of St. Andrew's House; in 1894 the Rev. L. B. Cholmondeley, the bishop's chaplain, established himself in the neighbourhood, and it has been now found necessary to replace the old church, which was fast falling into decay, by a larger one—that of St. Barnabas—on a better site. The fabric of this church was given by a lady in England, and the site and font as a memorial to the late Mrs. Venables of Lincoln. St. Barnabas's Day, 1897, saw its consecration, and the bishop, visiting the church for a confirmation, found a congregation of ninety. Work among women in connection with the church is carried on by Miss Ballard, of St. Hilda's Mission, whose writings and translations of Japanese story-books will be known to many in England. Mr. Wright also translated the Epistle to Diognetus into Japanese, and helped to prepare the first Japanese hymn-book. In another direction, Mr. Wright preached in the Yosei, or story-telling saloons; this not proving satisfactory, he bought two houses for the purpose, and we have the fruits of this effort with us still, in the Rev. Y. Yamagata and the Rev. J. Mizuno, who were baptized by him.

Mr. Wright helped to found the Church of the Holy Cross, near Kyobashi, in the centre of the city, which was consecrated in 1881. Of this also St. Andrew's Mission took charge, while St. Hilda's Mission had a dispensary hard by. It lies close to the Covent Garden of Tokyo, yet, though it is always open, no harm has ever been done to it. A member of the congregation—a tobacco merchant—suffered a heavy business loss. No sooner had this come to the ears of the priest in charge than he received an offer of $100 from this man—to whom the Lord had given

and also taken away—for putting stained glass into the windows. The little church is, internally, perhaps the prettiest in Japan. From this district came a fourth Japanese clergyman, the Rev. Abel Iida, a native of Shimofukuda; at whose invitation he visited Shimofukuda in January 1881, and began the work of which an account will be given in Chapter XII.

Work among women in Tokyo must be traced back to Miss Hoar, of the W.M.A., who landed in 1875, and at once began to hold classes—at first for girls and women of the poorer classes, but later for ladies. These classes were at one time attended by as many as ninety per week. She also received into her house women to be trained as evangelists, some of whom are still doing good work. One of her girls is now Mrs. Imai. During her second furlough a sad break occurred, which was partly due to a wave of 'anti-foreign feeling,' which affected all kinds of work, in the early nineties. St. Hilda's Mission, which had worked side by side with Miss Hoar's work, took over her home for old women and the home for native mission women, and in other ways was able to extend the good work which she had organized.

A splendid work was also done by Mrs. Kirkes, a voluntary missionary, who used the abundant means which God had given her, to live in Tokyo for the purpose of making her Master known to ladies of the upper classes. Miss Weston and other ladies reside in the neighbourhood of the nobles' school, founded by the Empress for the higher education of women, and receive boarders in the hostel which they have rented, teaching in this and other schools. The same kind of work is being done by Miss Gladys Phillips and Miss Pringle, of St. Hilda's Mission, in the women's university, which has 1,000 students, and by ladies of the C.M.S. staff at Tokyo.

Archdeacon Shaw died in 1902. His funeral, for the crowds of mourners, the masses of flowers carried in the procession, and the evident sincerity of the grief expressed, has seldom been equalled in Japan. When all was over the Emperor of Japan graciously sent a gift of $1,000 to his widow, in recognition of his services to Japan.

## CHAPTER X

### *S.P.G. WORK IN KOBE*

MR. Foss found in Kobe a very different atmosphere from that of Tokyo. The members of the legations and other residents in Tokyo are almost lost in the vastness of the city; in Kobe, a treaty port with an expanding foreign trade, the non-Japanese element is very much in evidence. Contact with foreigners who do not live up to their profession is a great hindrance to Christian missions, for it is naturally assumed that the foreigners are Christians. Mr. Foss accordingly felt it his duty to provide church ministrations for the foreigners, which, moreover, were much appreciated.

A building called the 'Union Church' served for these as well as for the services of other Christian bodies. In 1889 the English residents raised a fund to provide a chaplain of their own, and in 1898 the church of All Saints, which was erected at great cost, was consecrated.

Meanwhile Japanese work had not suffered. The first baptism took place in November 1877; four years later St. Michael's Church was dedicated. It stood for ten years; in November 1891, Mr. Foss, walking on the hills, observed the smoke of a fire, which he learnt on reaching home to have been the burning of his own church. With the money paid by the insurance company, the proceeds of a bazaar, generously supported by the foreign residents in addition

to their previous contributions, and offerings made by the Japanese Christians, a new St. Michael's was built two years later. The Christians of Sumoto in the neighbouring island of Awaji sent $10, and some of the congregation returned the money for which they had made themselves responsible as guarantors only.

This suggested a new departure. Since 1880 Mr. Foss had had the assistance of the Rev. J. Mizuno, who had served under him as catechist before his ordination, and published three useful books dealing with Shinto, Buddhism, and Christianity respectively ('The Awakening from Error'). It seemed right that a Japanese congregation should have a Japanese pastor, and Mr. Mizuno was put in charge of St. Michael's. He was shortly afterwards removed to Shinshiu, and was succeeded by the Rev. P. Tsujii, from St. Andrew's divinity school, whose appointment was the more acceptable, as he had been one of those baptized in early days at St. Michael's Church.

Just above the church stands the Sho-in Jo Gakko, or 'Girls' School of the Pine-tree Shade.' This was opened in 1889, under a lady sent out by the W.M.A., but at first it made but little progress. At last, in 1896, Miss Ovans appeared, under whom the numbers increased rapidly, both of day pupils and, what was far more important from the influence brought to bear on life and character, of boarders. Upon her retirement for another sphere of work, two more ladies came out, who have well maintained the prosperity of the school.

Of Mr. Hughes we have already spoken. Some 500 boys have passed through the school, and if the number of baptisms has been small in proportion, it has not been in vain that they have seen something of Christian life, and listened to Christian teaching. One member of his staff, Mr. Takayama, came to England many years ago as a

member of an acrobatic troupe. A lady was interested in him, and sent him to St. Boniface's College; returning to Japan, he did not feel called to the ministry, but accepted the post of English teacher at the mission school. Japanese well acquainted with English are in great demand; yet, though Mr. Takayama has been offered posts in Government schools with much higher salaries than the Mission can afford to give, he has declined them all. As soon as his day's work at the school closes he goes home, and till nine or ten o'clock holds classes for young men, in hopes of winning them to the faith. His efforts have already been productive of visible results.

In 1894, Mr. Foss found that the number of boys had increased so much among the growing foreign commercial community that he determined to make provision for their education. He invited out from England a succession of masters, and the non-Japanese side of the school work has supplied a much felt need in the life of Kobe. It is a good thing that those who will have to live and work side by side as men should be brought together as boys. The knowledge which they thus gain of each other should help not a little to improve the relations between the foreign residents and the people of the land.

The good spirit shown among the Christians is well illustrated by the following extract from a letter: 'I visited a curious kind of school last night. It is one of the slums of Kobe, and one of our Christians, a tinker, who goes about in the daytime mending pots and pans, has collected some fifteen poor children of all ages, who study every night in his house, where the only available room is nine feet by six feet. These children work in the mills all day, and are too poor to go to school. So one of our Christians goes down once a week to teach them to read, and to give them a Scripture lesson. A hymn is written on paper and hung

on the wall, and so eager are the children to learn, that this poor tinker gives them instruction himself on the other five nights of the week.'

Mr. Foss also opened preaching stations in various parts of the city, in connection with one of which he carried on a night school. This work has now grown into a district church, which started in 1901 with a congregation of 54. He also found time for work outside the city. Crossing Hiogo Bay to the island of Awaji, he preached in Sumoto, the capital, and in most of the villages round the coast. In 1890 the 'Church of the True Light' was opened at Sumoto, and the work in the island was for some time carried on by one of the native clergy of St. Andrew's. His career has been an interesting one. While acting as catechist at Inui, a small town near Tokyo, he was persuaded by a worldly-minded friend to give up his work for the more lucrative position of a dentist. Three months later a burglar carried off all the instruments he had purchased, and he then felt he had made a mistake. It was impossible to receive him back at once, but he was told to live as a layman for a year, and to renew his application at the end of it. His conduct during the year was quite satisfactory, and he was accepted for work, first as a catechist and then as deacon and priest in Awaji. He is now as reliable a man as could be desired. He lives at Okayama, and the Rev. M. Kakuzen, of whom something was said in the last chapter, superintends the two catechists working in Awaji.

The people of Awaji are of a rougher stamp than the majority of Japanese, and Mr. Foss at times met with much opposition. On one occasion he and his catechist were confronted by two young men, who seemed determined to give them trouble. 'Do you assert,' one of them asked, 'that your God created everyone, even our illustrious Emperor?' On being answered in the affirmative, he turned to

the people who had crowded round to hear the argument. 'He says that Yaso' (an insulting name for Jesus) 'made our great Emperor!' Fortunately the people had heard of Christianity before, and did not make any disturbance. Then he tried to pick a quarrel by rudeness, but neither Mr. Foss nor the catechist was provoked. Next day he advertised a lecture, 'The expulsion of Yasoism and the destruction of the evil sect.' All this, they afterwards found, was in order to create an interest in himself and a political lecture which he intended to give, at which a charge would be made for admission. Both the anti-Christian and the political lecture were a failure.

A year later the Christians decided that the church was not sufficiently central, and that a preaching station must be opened in the main street. This change was due to the interest aroused by a succession of addresses by one foreign and two Japanese clergy of the C.M.S. Mission, who had accepted the invitation to assist in the S.P.G. work. The opening of the new building was marked by much opposition, people on the first night making a great noise with drums and bells, and only stopping, on the second, when the police sent to make inquiries as to the disturbance. This opposition, however, soon died down, and before long preaching was being carried out with good results, and with an increased number of hearers.

On the mainland, south of Kobe, Mr. Foss paid frequent visits to the province of Ban-shu. On one occasion an old man named Kobayashi came to see him. He explained that his fondness for history and biography had led him to read the life of Father Damien. As a result he came to the conclusion that Christianity, which he knew was 'everywhere spoken against' by his neighbours, could not be a bad religion, for, if it were, it could not bear such fruits as that. Mr. Foss instructed and finally baptized him. On

the day of his baptism he said that though he was an old man he would try to bring fifteen people to Christ before he died. He lived for twelve years after this; and a year after his death Mr. Foss was able to report the hundredth baptism in those parts, all of them, under God, due to old Kobayashi.

The 'Church of the Epiphany' at Nakagose, which was Kobayashi's village, was built in 1890, largely from contributions made by the people themselves, who sat up at night to make straw ropes and wooden shoes in order to raise a little money for the church. They now have their own Christian graveyard, and their own pastor, the Rev. Y. Hirose, part of whose salary they provide. The story of the way in which Nakagose obtained its cemetery deserves to be told.

Mr. Hirose was baptized in Tokyo by Bishop Williams in 1886, and joined Mr. Foss in 1887. After a short training at Osaka, and at the Tokyo Divinity School, he returned to Kobe as a catechist, and was placed in charge of a preaching station, which was almost next door to the main theatre. At times his congregation was of the roughest description, but he did good work, especially among the young men who joined Mr. Foss's night-school. Presently his aged father required his assistance, and it was impossible for him to be told that as a Christian he must show less devotion than would be demanded of an ordinary Japanese. Accordingly he gave up his work for a year, during which he supported his father by keeping fowls. On the death of his father he was posted at Nakagose, and in 1898 was ordained deacon. Before a congregation can invite a clergyman to take charge of it, it is bound to provide a certain proportion of his salary. This being impossible in the case of Nakagose, a small country village, he was placed there, with the Bishop's consent, as a 'mission

the day of his baptism he said that though he was an old man he would try to bring fifteen people to Christ before he died. He lived for twelve years after this; and a year after his death Mr. Foss was able to report the hundredth baptism in those parts, all of them, under God, due to old Kobayashi.

The 'Church of the Epiphany' at Nakagose, which was Kobayashi's village, was built in 1890, largely from contributions made by the people themselves, who sat up at night to make straw ropes and wooden shoes in order to raise a little money for the church. They now have their own Christian graveyard, and their own pastor, the Rev. Y. Hirose, part of whose salary they provide. The story of the way in which Nakagose obtained its cemetery deserves to be told.

Mr. Hirose was baptized in Tokyo by Bishop Williams in 1886, and joined Mr. Foss in 1887. After a short training at Osaka, and at the Tokyo Divinity School, he returned to Kobe as a catechist, and was placed in charge of a preaching station, which was almost next door to the main theatre. At times his congregation was of the roughest description, but he did good work, especially among the young men who joined Mr. Foss's night-school. Presently his aged father required his assistance, and it was impossible for him to be told that as a Christian he must show less devotion than would be demanded of an ordinary Japanese. Accordingly he gave up his work for a year, during which he supported his father by keeping fowls. On the death of his father he was posted at Nakagose, and in 1898 was ordained deacon. Before a congregation can invite a clergyman to take charge of it, it is bound to provide a certain proportion of his salary. This being impossible in the case of Nakagose, a small country village, he was placed there, with the Bishop's consent, as a 'mission

worker in Holy Orders.' Immediately on his return as deacon in 1898 the congregation celebrated the tenth anniversary of the opening of the church by purchasing a new cemetery, fenced with stone posts connected by iron wire. This was the first cemetery consecrated in Japan. Usually a piece of the public graveyard is allotted to Christians, but this does not give them any possessory rights. On the two gate-posts are the words, 'Burial Ground of the Church of the Epiphany,' and 'Awaiting the coming of the Saviour.'

By way of continuing the festival a three days' preaching was held. Mr. Hirose left notices of the proposed arrangements at every house in the neighbourhood, and after Holy Communion the congregation, headed by their own deacon, Mr. Gardner, and four others from Kobe, started out with an accordion and a cornet, and a large banner with a cross or text painted in white on either side. Wherever they went the sound of the music brought people to them from their work in the fields; and when enough were gathered, they preached. The hearers in the three days numbered in all 2,283, of whom 1,293 were adults. Each received a printed hymn or text. The Christians were greatly cheered by the help given them from Kobe, and encouraged by the strength which this united effort showed that they themselves possessed.

The work at Okayama, about 180 miles south of Kobe, was started under peculiar circumstances. The Congregational Church had long been working there, and the congregation numbered over a hundred. The local minister then adopted free-thinking doctrines, to such an extent that he alienated his entire flock. It seemed a real call to the Church, and in 1897 Mr. Uno was placed there as catechist. A faithful Congregational minister has now been appointed, and the congregation have begun to return. A certain Mr. Ishii, a Congregationalist, has started an orphanage there,

the largest in Japan, for which support was sent in abundance from America. There is also a girls' school, a foreign staff of two ladies, and an experienced missionary, with his wife. It is a town of 50,000 people, and a centre of the silk trade. Bishop Foss has been assured that the continuance of the work of our Church, which was started under exceptional circumstances, is not regarded as an intrusion. For three years the work was carried on by Mr. Uno and a Bible-woman, who raised the numbers of the congregation to 47. In 1899 the Rev. A. Nind, of St. Augustine's College, Canterbury, was stationed in Okayama, and the number of inquirers and Christians has justified him in purchasing a plot of land for the building of a church. The Rev. J. Makino has also been transferred here from Awaji.

Possibly Mr. Foss's most enduring work for the Church will be his literary labours. He is one of the best Japanese scholars among English missionaries. He compiled the hymn-book of the Church; he translated, among many other books, the 'Imitatio Christi;' and he was one of the committee of six for the final revision of the Prayer-book. This revision really expresses the spirit of the original in idiomatic Japanese. His hymn-book, increased by the addition of 100 other hymns, has been adopted for use by all the Protestant bodies represented in Japan.

On February 2, 1899, Mr. Foss was consecrated second Bishop of Osaka. His charge involves jurisdiction over S.P.G., C.M.S., and Canadian mission work. With his long experience of Japan, his scholarship, and his abundant possession of those graces and gifts which are implied in the words 'a Christian gentleman,' it is not wonderful that his appointment was cordially welcomed by all.

## CHAPTER XI

### *THE EDIFYING OF THE BODY OF CHRIST*

THE arrangement by which the Japanese Missions were under the jurisdiction of the Bishop of Hong Kong could be only temporary. In May 1878, Bishop Burdon presided at the first Missionary Conference held in Japan, which resolved that there should be only one Prayer-book used in the English and American Churches of Japan, and that it was desirable that an English bishop should be appointed. Dr. Williams had been taken away from Nagasaki and consecrated bishop for Shanghai in 1866, and returned to Japan in 1872; for some time he held confirmations and performed other episcopal acts for all the mission centres, so that it was to the great satisfaction of all when, on St. Luke's Day, 1883, the Rev. A. W. Poole, a C.M.S. missionary from India, was, on the nomination of the Archbishop of Canterbury, consecrated first English bishop in Japan. His work, however, in Japan was brief. In ten months' time he was invalided home, and in less than two years he died.

The Rev. Edward Bickersteth, son of the then Bishop of Exeter, and Fellow of Pembroke College, Cambridge, after five years' work as head of the S.P.G. Cambridge Mission to Delhi, had broken down in India, but after two years in England had obtained the somewhat reluctant consent of his doctors to return. His arrangements had all been made, when Archbishop Benson asked him to go to Japan instead.

THE LATE RIGHT REV. E. BICKERSTETH, BISHOP IN JAPAN, 1886-1897.

He was consecrated as the second bishop on February 2, 1886.

The Bishop's strong convictions as to the advantage of fellowship in prayer and work led him to organize a Community Mission for Clergy, somewhat on the lines of the Cambridge Mission to Delhi. Their work was to be (1) to train a native ministry; (2) to organize lectures and classes; (3) to itinerate in and near Tokyo; (4) to open up other centres. He secured the services of several clergy, including the Rev. L. B. Cholmondeley, who became his chaplain. The S.P.G. also gave him a grant for the formation of a Community Mission. One of the first clergy to offer was the Rev. A. F. King, who was considering how he might most usefully employ the two years of life which were all that the doctors would promise him. He had tried one or two apparently 'open doors,' but found some insuperable obstacle in each. Then he saw the Bishop's call for university men for Japan, offered himself, and was accepted —and is alive now, seventeen years after, to tell the tale. One 'other centre' was opened in 1894, when the Rev. L. B. Cholmondeley took up his abode in the neighbourhood of Ushigome Church.

At the same time a Community Mission for Women—St. Hilda's—was founded. The members are now in charge of a school for young ladies, with 110 pupils, an industrial school for Christian girls, a training home for native mission women, and an orphanage. They also carry on the important work of English teaching and Bible teaching (out of school hours) in the Women's College and University in Tokyo. The orphanage was set on foot after the great earthquake of 1891. Mrs. Bishop, the famous traveller, who set out on her journeys with a prejudice against Christian missions, was so much impressed in the course of time with the amount of suffering in the world

due chiefly to selfishness, that she at last concluded that the only remedy for this lay in the teaching of Him, Who 'though He was rich, yet for our sakes became poor.' During her last visit to Tokyo, she presented a new building to St. Hilda's, called the 'John Bishop Orphanage,' in memory of her husband. Her experience is worth consideration by the 'unreasoning critic of missions.' St. Andrew's and St. Hilda's Missions are supported by a special fund (recently affiliated to the S.P.G.), raised by the 'Guild of St. Paul;' St. Andrew's being also supplemented by grants from the S.P.G. and the S.P.C.K. The members of both missions receive no salary beyond the sum necessary for clothing, books, &c.

For eighteen months Bishop Bickersteth lived in Mr. Shaw's house in Tokyo, while St. Andrew's House was being built for the reception of himself and his Community Mission.

In 1891 Bishop Williams resigned, and no new appointment was made. In 1891 Bishop Hare, of North Dakota, was sent over temporarily by the American Church, and a division of jurisdiction in Tokyo was agreed upon between him and Bishop Bickersteth. In 1893 the present Bishop (Dr. McKim) was consecrated, and it was finally decided by a unanimous vote of the representatives of the Church, at the Synod of 1894, that a line should be drawn across the city, dividing the English from the American spheres of work, and that the two bishops should take the titles of 'South' and 'North' Tokyo. North Tokyo diocese included the whole of the main island to the north, and the provinces round Kyoto, where the Americans had several stations; South Tokyo comprised the rest of the country, including Kyushyu, Shikoku, and Yezo. There was a precedent for division in the partition of our metropolis between London and Rochester. 'Tokyo' (wrote Bishop Bickersteth) 'is not a *polis*, but a metropolis.' Up to this time we find a record of continuous

journeys undertaken by the Bishop, by rail, by steamer, by jinricksha, and on foot, from Nagasaki in the far south to Hakodate in the far north, in the course of which C.M.S., S.P.G., and Canadian stations were carefully visited.

There were other broad questions of Church statesmanship to be faced, of greater importance than the visits to scattered mission stations, such as that of securing some basis of mutual recognition between the Church and the various Protestant Bodies. Bishop Bickersteth issued a letter on this point, which failed in its object, chiefly owing to the attitude taken up by the societies at home. It served, however, to define more clearly the position of the Church. The question of the Three Orders was the rock upon which all proposals split. The work for which Bishop Bickersteth will be remembered is the organization of the 'Nippon Sei Kokwai,' or 'Holy Japan Church.'

This was sorely needed to avert dangers threatening from two opposing tendencies. First, it was clearly wrong to try and make English Christians of the Japanese, or C.M.S., or S.P.G., or U.S.A. Christians. The phrase used by the first Conference, 'The English and American Churches,' rang discordantly. 'Japan for the Japanese' was the cry; any other policy would have restricted missionary effort to seekers after loaves and fishes. But it was possible to go too far. Wild proposals were made for the establishment of a body which should profess a 'Japanese form of Christianity.' A meeting was held in Tokyo for the purpose of 'Creed revision,' *i.e.* to draw up an expression of opinion on religion, which should aim at declaring not what is the Christian Faith, but what were the points upon which all present were agreed. Naturally, several of the Articles of the Christian faith found no place in this compilation, but 'I believe in the Sabbath-day, I believe in the Holy Bible,' were inserted.

Bishop Bickersteth's plan of organization was this. In the four cities of Tokyo, Osaka, Nagasaki, and Hakodate, local synods were to be held yearly, consisting of all clergy and licensed catechists, and lay members elected by the communicants of the district, at the rate of one for each twenty communicants. A small church, possessing fewer than twenty communicants, was to combine with others. These local synods elected ten clerical and ten lay representatives each, who might, of course, be either Japanese or foreigners, to form a synod, meeting triennially. As a matter of fact, the Japanese have always been in the majority. The first synod was held in 1887. Carefully compiled canons and constitutions were accepted by this synod on the basis of the Holy Scriptures, the Nicene Creed, the Sacraments of the Gospel, and the Three Orders;[1] the translation of the Anglican Prayer-book then in use (with some variations from our English book) was retained till a better should be produced; a Church Pastoral-Aid Society was formed, and also a Missionary Society, which, after working in various places in Japan, now supports (with help from the S.P.G.) a mission in the island of Formosa. 'Freely ye have received, freely give,' is a principle which appeals to the Japanese Church. For some time this Society made grants to mission stations in the main island; but when Formosa was ceded to Japan after the war with China, the duty of evangelizing this new territory was eagerly

[1] This Church doth accept and believe all the canonical Scriptures of the Old and New Testaments, as given by inspiration of God, and as containing all that is necessary for salvation, and doth profess the faith as summed up in the Nicene Creed and that commonly called the Apostles' Creed.

This Church will minister the doctrine and sacraments and discipline of Christ, as the Lord hath commanded, and will maintain inviolate the Three Orders of Bishops, Priests, and Deacons in the sacred Ministry.

recognised. More will be said under this head in Chapter XIII.

We may indicate here some of the graver questions which lie before an infant Church like that of Japan. First in regard to her relations to the whole Catholic Church. There was at one time a movement, in a section of the Church, to leave open the question of the Three Orders of the ministry, and to abolish all distinctive dress of the clergy at the time of Divine service. It has also been suggested that the words 'and the Son' be omitted from the Nicene Creed, in reference to the procession of the third Person of the Holy Trinity. The Japan Church is an Eastern Church, the 'Filioque clause' is a Western addition. It was urged that an independent National Church has power to deal with such a question, and that her relations to the whole Catholic Church would not be affected by the omission.

Take again the use of liturgical colours. White in Japan is the colour of mourning, though it is also worn by brides. Has a Church the power to ordain her own 'use'? So, too, in regard to confirmation. In the Eastern Church confirmation follows immediately upon baptism, and is accompanied with the anointing with oil. May 'this Church think good to order' a variation in this direction from the usage of the Western Church?

Secondly, her relations to the Mother Church have to be considered. Our Prayer-book is a Western compilation, which may, or may not, be suitable to the genius of Japan. What amount of departure from our standards of ritual and liturgy may be allowed to an Eastern Church in communion with us? Again, in regard to doctrine. A question which was repeatedly discussed at synods had reference to the inclusion of the XXXIX Articles in the Prayer-book, and the requirement of assent to them by all clergy. A trans-

lation of them, with necessary omissions, has been prepared by a committee appointed by the synod, and finally authorised; but they are not bound up with the Prayer-book, nor is their acceptance binding upon the clergy.

Thirdly, there is the question of the relation of the Church to the State. Of the 'Bill concerning Religions' we spoke in Chapter IV. It is clear that the Emperor of Japan has authority over all his subjects, and is perfectly justified in controlling religious bodies, though religious freedom is guaranteed to all by the Constitution. The Japanese view of the functions of the State makes it exceedingly probable that some legislation will sooner or later be effected, dealing with Christian bodies, which will include foreign missionaries as well as Japanese clergy and laity. The question of Church property must also be handled. Or, to take another point, which closely touches the first. By Japanese law a divorced person may re-marry, and a man may marry his deceased wife's sister. Is the Church to take a different line to the State, or to fall into line with it? The first matter is now left to the bishops' decision in individual cases; the other is not allowed by the law of the Japan Church.

The next few years saw a steady increase of numbers and the stable consolidation of the Sei Kokwai. In 1889 there was much political excitement over the granting of the new constitution by the Emperor, which took place on February 11—according to tradition the 2,549th anniversary of the accession of Jimmu Tenno. At the same time, the old anti-Christian laws, which had for long been a dead letter, but never revoked, were finally repealed. In 1891 occurred the great earthquake, by which the greater part of the city of Gifu was destroyed. Archdeacon Shaw at once went to the place, and on his return brought with him a dozen little girls, who were placed in a second

orphanage, supported by the English congregation of St. Andrew's Church. Of the boys who also accompanied him we have told in Chapter IX.

Bishop Bickersteth's great aim naturally was to bring about the extension of the native ministry. 'When you have each trained twenty-five men for the priesthood,' he once said to the St. Andrew's clergy, 'you may all go home to England.' He had the satisfaction of seeing the number of Japanese clergy raised from five to thirty-five, and an immense extension of the work of catechists. One man whom he ordained, at the age of sixty, remembered how he had once been told off to see that no foreigner landed from an English ship in distress off the coast.

The revision of the treaties with Western nations, in which the lead was taken by England, occupied years of diplomatic discussion, and was the next great event by which the nation was deeply stirred. Now for the first time foreigners and Japanese could meet on equal terms in the courts of justice of the country. Not all restrictions due to Japanese exclusiveness were removed. To this day no foreigner may own land in Japan. Even the sites of churches must be held in the names of Japanese; and cases have been known, one, unfortunately, in the Japan Church, in which the trustee, falling into debt, has mortgaged land and buildings, and disappeared, knowing that the Christians, Japanese or foreign, will pay up rather than lose the whole property.

Then, in 1894, came the war with China. Sermons were preached in some places of worship during those days, urging that the maintenance of the independence of Corea was a Christian as well as a patriotic duty! A better spirit drew the Christians to their knees in intercession. At a great service of prayer held in Tokyo, Mr. Imai pointed out that the Christians must do their duty, as well as enjoy

their privileges, as priests of the nation. Many Christians, including the Rev. P. S. Yamada, who was bound to return to the colours as a drill sergeant, had to go to the war. Some of the Christians in the army won respect for the name of Christ by their conduct, and Mr. Imai was able to report that in his opinion the war had done more good than harm to the cause of Christ.

With an increasing number of mission stations and of workers, of confirmation and ordination candidates, of letters to write and interviews to grant, Bishop Bickersteth had long been conscious that his work was beyond the power of one man. Moreover he had had several serious returns of the illness which he contracted in India. In 1896 the Bishopric of Osaka was founded. As the diocese would include both S.P.G. and C.M.S. stations, it was proposed that the two societies should each contribute half the stipend, leaving the appointment to the Archbishop of Canterbury. To this latter point the C.M.S. would not agree ; and the S.P.G., on the invitation of the Archbishop, undertook to provide the whole. A special fund was formed for the purpose, to which 2,700*l.* was contributed by those who desired that the Church herself, through her representatives, should provide bishops. In 1896, the Rev. William Awdry, Bishop Suffragan of Southampton, was nominated by the Archbishop as first Bishop of Osaka.

In 1897 the Lambeth Conference was held, and Bishop Bickersteth, who was in England, was appointed to read a paper on 'The Development of Native Churches.' It was his last important work. His health had been giving way for several years, and two days after the conclusion of the Conference he died.

Bishop Awdry was now translated to Tokyo, and, in 1899, was succeeded at Osaka, as we have seen, by Bishop Foss. How the Episcopate in Japan was afterwards in-

creased, it does not fall within our scope to tell. Suffice it to say, that besides these two bishops supported by the S.P.G., Bishop McKim of the American Church now has a colleague in Bishop Partridge of Kyoto; and that Bishops Evington (1894) and Fyson (1896), supported by the C.M.S., are at Nagasaki and Hakodate respectively.

When Japanese bishops will be raised up to preside over the Nippon Sei Kokwai, we cannot foretell. Bishop Bickersteth instituted the practice of devoting the offerings made at confirmations to an endowment fund for a Japanese bishopric, and at the Synod of 1902 not only was a new canon passed providing for the election of bishops, but a committee was formed to prepare a scheme for raising substantial additions to this fund. It was arranged that efforts should be made, in order that some considerable sum might be gathered before the twentieth anniversary of the inauguration of the Church of Japan, which takes place in 1907.

## CHAPTER XII

### *S.P.G. WORK IN TOWNS AND VILLAGES*

WE have stated that the earliest missionaries sent out by the S.P.G. felt that it would be inadvisable to open work in Yokohama, where large educational institutions and meeting-houses had been erected by various bodies not in communion with the Church. But it was impossible for this policy to continue long. Yokohama was then the most important port of Japan, and a great business centre, the large firms in the capital being generally represented there. It was desirable that any Church Christians who went to reside in the town, whether from Tokyo or from other parts, should be able to receive with their brethren the ministrations to which they were accustomed. Besides, it is often found that people are more easily reached when they are away from their homes, even from their own country; and it seemed likely that young men, temporarily in Yokohama, would welcome the opportunity of knowing something of the faith as taught by the Church.

In 1859 the Rev. M. B. Bailey went as consular chaplain to Yokohama, and built Christ Church there. He remained for fourteen years. From 1875 to 1880 the Rev. E. C. Garratt was chaplain to what had then become the large British community in Yokohama. We have been told by others, not by himself, how deeply he was impressed by the way in which many of them seemed to have left

A JAPANESE TEA GARDEN. PICKING THE TEA-LEAVES.

behind in England their Christian faith and their Christian morality; and how he carried out in his own person the precept, 'Let the priests, the ministers of the Lord, weep.' As their representative, he laid upon himself the burden of 'fastings often, and watchings often,' for their shortcomings, and endeavoured to fill up that which was lacking in the sufferings of Christ. Not, surely, in vain was that life of self-mortification lived, to atone for the self-indulgence of others. Mr. Garratt also studied the language and began work among the Japanese. He was succeeded by the Rev. E. C. Irwine. But it was not till 1888 that Bishop Bickersteth, who had the varied needs of Yokohama much on his mind, was able to begin a little work among the Japanese. In that year a catechist was appointed, and in 1891 a further move was made. A Mr. Clarke, who had married a Christian Japanese wife, bequeathed funds for the erection of a church; the most central piece of available ground was rented, and the Church of St. Andrew, Yokohama, was opened. It was for a long time the most church-like building on which the eye fell as one looked down from 'The Bluff,' which is the hill above the city on which most of the foreigners' houses are built—for it possessed a chancel and nave, and a cross on the western gable end. Services were conducted by a catechist, with an occasional visit from the Tokyo clergy, and a congregation was slowly built up, chiefly of Christians from other parts. It was, however, presently found that the young Japanese who came in from country places to work in Yokohama were too closely occupied with their studies and duties, or too much engrossed with the attractions of the big city, to be able to give much attention to religious questions. The site of the church also was unfortunate, for it was in the quarter chiefly occupied by thieves and bad characters. It was the first place where the police would look for any person who was

'wanted;' and respectable people avoided it. Moreover, the catechists were found to be weak and untrustworthy; internal troubles were frequent in the congregation, and many joined it in hopes of getting something out of the foreigners, or for other lower motives. It was therefore felt that the Church ought to be better represented in such an important place, and, in 1892, the S.P.G. placed a priest there. He already possessed a good acquaintance with Japan, as he had been for some years a member of St. Andrew's Mission in Tokyo. With a more able catechist, who was subsequently ordained—Mr. Satake—he infused new life into the Church, and got hold of a number of the young business men. Again, however, the work flagged, and after three years' work, when he was invalided home, Yokohama was once more without an English missionary priest. Mr. Satake was withdrawn, and the work struggled on under a painstaking and praiseworthy, but not very efficient, catechist, a farmer's son from Shimo-fukuda. At last, in 1902, the Rev. Walter Weston, who had been a missionary (C.M.S.) at Kumamoto, and afterwards the British Chaplain at Kobe (1888–1895), gave up his work at Wimbledon and answered the earnest appeal made by the Bishop of South Tokyo through the S.P.G. for a worker at Yokohama. Since he went out the congregation has been properly shepherded.

It would be clearly impossible, in a work like this, to give an account of every large town or district in which S.P.G. work is being carried on. We will take a few places as affording illustrations of the various methods adopted.

We will give the post of honour, as Japanese politeness would require, to the stranger, or rather to the younger brother—the representatives of the Church of Canada working with the S.P.G. We have said that the aim is not to make Anglicans or S.P.G. or C.M.S. Christians, but members of

the Japan Church. And no better fruit of the work of the S.P.G. could be asked for than that a daughter Church, largely built up by it, should send out her own missionaries, to help in the founding of another daughter Church in a heathen land.

In 1891 the Rev. J. G. Waller, of Trinity College, Toronto, arrived, with his wife, in Japan, and was posted for two years at Fukushima, then at Nagano, the chief town of the inland province of Shinshiu, where the most magnificent mountain scenery in Japan is to be found. He took with him a catechist, who had become a Christian as the result of Mr. Lloyd's work at the Keio-gijiku Colleges. In 1894 he was able to send three young men to the St. Andrew's Divinity School, who have since returned to Nagano and done excellent work in the province. Nagano was a Buddhist stronghold, and also a centre of immorality. It has important schools and colleges, and an immense population living in the fertile country around. Few missions in Japan can show better fruits than this. In course of time Mr. Waller's hands were strengthened by the arrival of Miss Jennie Smith, a devout trained nurse, who opened a nursing school; also by other ladies, who opened work among women and trained Bible-women, and, in 1895, by a second priest, Mr. Kennedy, and other ladies his relatives; lastly, by Mr. Kakuzen, of whom we told in Chapter IX., and, in 1902, by two more Canadian clergy. Mr. Kennedy was placed in another large town, Matsumoto, and itinerating work was carried on very widely—as far as Naoetsu, a large seaport town on the west coast, and Ueda, an important railway junction on the north. Mr. Waller tells how his work was hindered at one place by floods, at another by fire; how, when he saw his way to begin building a church at Nagano, the prophecy of the English architect was fulfilled, that his name would need to be

changed from John to Job. He had, however, the satisfaction, just before starting for his furlough in 1899, of seeing a handsome church, not of wood or plaster, like most of the churches in Japan, but of good squared stone, finished and consecrated by Bishop Awdry, in the presence of a very large gathering of lay Christians, catechists, and clergy gathered from various parts of Shinshiu and from more distant places. Canada has also given two clergy to St. Andrew's Mission. We may, indeed, thank God for the work in Japan which the Church of Canada has accomplished. It was undertaken at the invitation of Bishop Bickersteth, who in 1888 visited Toronto, and again in 1893 spent eight days in visiting different centres in Canada. His example has been followed by Bishop Awdry, who has also quickened Canadian interest in Japan by his visits, and still supervises their missions in the hope that the day may come for which Bishop Bickersteth pleaded, when Canada sends out a Bishop of her own to supervise the work in Shinshiu.

At a place called Ito in Idzu, a rocky promontory some eighty miles south of Tokyo, the Samurai of the old Daimio, left without employment at the restoration, were reduced to tilling the ground where once had been the castle of their lord. One of them left the district, and became a Christian; mindful of his old friends, he went back to Ito, and told them of the Faith. Mr. Shaw and Mr. Lloyd subsequently visited the village, and Mr. Shaw gives the following account of his doings there:—

'During a recent visit to the Missions in Idzu, I had an interesting meeting at the fishing town of Ito on the East Coast. The work here is carried on by a catechist named Shirai. He is an old man, now growing feeble, and in weak health since a severe attack of dysentery in the summer of last year. He leads a very isolated life, Ito

being shut in on three sides by high mountains, which come down in precipices to the verge of the ocean. We are not able to afford a chapel in the town, and our meetings and services are held in one of the two rooms of which the catechist's house consists. When not in use the altar is concealed in a recess, by a curtain drawn across the front. It was in this room that I held the meeting I have mentioned, and of which I will try to give an account, as it will illustrate very well the manner in which Mission work in the country districts in Japan is carried on. Shirai had invited a number of his heathen neighbours to come to the meeting, some of whom—not many—had responded. We all sat in a circle on the straw mats with which the floor is covered; a fire-pot with charcoal embers stood in our midst, and from time to time tiny cups of tea were handed round by the catechist's wife. After prayers with the Christians present, and a short reading, I gave an address on some of the chief truths of Christianity. I invited any of those present to ask questions, or to state any objections which they felt against Christianity. Two of my hearers replied, and as their questions and statements represent two different aspects of the difficulties which ordinarily hinder the reception of the truth by the heathen, I will give a short description of both.

'First Mr. Yamamoto spoke, and brought forward two objections, one general and one specific. "If," he said, "there is, as you teach, a good, loving Almighty God, Our Father, why do the good suffer? I am a good man. I do my duty to everyone, why then am I in poverty? why do I have troubles of all kinds?" The difficulty in answering a question of this nature is that, as the question implies, the ordinary heathen, so far as I can judge, has no feeling of sin, and no idea of what the nature of sin really is. The heathen have a moral code, fairly high it may be, and so

long as a man keeps this his conscience does not reproach him, and he is satisfied. To tell such an one that he is a sinner, which in his idea stands for *criminal*, is simply to enrage him, and send him away beyond any reach of future Christian influence. The first step, without making any personal application whatever, is to teach such an one the real nature of sin and evil, and then the effect of trouble and trial as a disciplining of the character. The next objection Yamamoto brought was a direct one against Christianity as being unpractical in its teaching, and he showed—which was remarkable—a sufficient acquaintance with the New Testament to be able to refer to the texts, "Take no thought for the morrow;" "Labour not for the meat that perisheth." I find the very best way of answering objections of this kind is to take the Prayer-book, saying at the same time, "Now I am going to read to you what is taught to every child in my Church as his guide to life and conduct," and then I read over and explain the "duty to my neighbour," from the Church Catechism. This has always a striking effect with such objectors, for, of course with much else, the teaching appeals very strongly to Japanese feeling in the clauses which deal with the cardinal Japanese virtues of loyalty to the Emperor and obedience to parents. All objections against Christianity as unpractical are effectually disarmed, though, alas! the mind may be well convinced and the heart remain untouched.

'The next speaker was a poor fisherman named Omura. He believed, he said, in the excellency and truth of Christianity, and would like to make open profession and be baptized, but the difficulties were so great. Though a man of between thirty and forty years of age, he is bound, according to Japanese custom, to pay great deference to his elder brother, who is utterly opposed to the idea.

AINU NATIVES OF JAPAN.

"What," he says, "give up your temple for this foreign superstition—the temple on the register of which the names of our ancestors have been inscribed from time immemorial, where we and our family have always worshipped—forsake the priest who has performed so many ministrations for us!" These are arguments that appeal with terrible force to one living in a little village community and with innate ideas of respect and reverence for the ties and obligations of family life. And I notice that in many of the smaller towns the Christians are for the most part drawn from settlers there, and not from the original inhabitants of the place. The next objection, brought by some of Omura's friends, is one which will sound singular to Christian ears. "Very well," they say, "go on, become a Christian, and then see what will happen to you when you die!" The force of the appeal lies in this. The heathen dead are buried in the temple ground, and the surviving relations take great care of the grave. Visits are paid on stated days, year after year, and offerings of rice, and flowers, and incense are made to the spirit of the departed. There are, as yet, no Christian burial-places in these little villages. In place of the trim, well-kept temple ground, a solitary dishonoured grave on some lonely hillside is what awaits the Christian dead. In the Ito district there are three such graves in the neighbourhood of villages, to which the catechist pays periodical visits, and keeps the graves neat and free from weeds.

'Such are the conditions and circumstances of life under which it is necessary for the convert to break away from the ancient faith; and to realize them is to realize the difficulty of embracing Christianity in a country like Japan, which possesses a settled civilization and a comparatively high religion. And yet, by God's mercy, souls are found and led by His grace, who do for the sake of Christ break through

all, and go out from home and kin in faith in the Unseen, exemplifying in themselves the words of their Saviour, brought up, indeed, to me in this very tour, as a difficulty by a heathen, "I came not to send peace on the earth, but a sword."'

A little south of Ito, at the mouth of an important river, lies the town of Numazu. Archdeacon Shaw had spent his summer holidays there from time to time, and an opportunity offering itself for evangelistic work, a catechist was stationed there. The result has been that a congregation has been gathered together large enough to justify an application for a grant from the Marriott bequest, and in 1902 a church was built, now in charge of the Rev. M. Satake, who has been moved there from Yokohama. Needless to say, he does not confine himself to the town, but makes frequent journeys to Ito, and to three or four other towns in the near or more distant neighbourhood.

Shizuoka is a large town on the main line from Tokyo to Kobe, once the abode of one of the greatest Daimios in Japan. His castle has now been turned into an hotel, and the land in which it stood ploughed up. The town is still an important centre of the silk trade. Here for many years the American Methodists have been working, at first with success, a congregation of over a hundred having been gathered and a chapel built. Then came a period of stagnation, during which the only increase was in children born of Christian parents; and a missionary of another American body met with no success. In 1893 a catechist was placed there, under the direction of the Rev. Y. Yamagata,[1] who at that time had the spiritual oversight of two whole provinces, containing 152 Christians, of whom 45 were communicants. Next, an S.P.G. missionary, Mr.

[1] Mr. Yamagata was the first Japanese to be ordained to the ministry, in 1885.

Gardner, was there for a year, until Bishop Foss's consecration made his presence in Kobe desirable. Once more Shizuoka was left in the hands of a Japanese deacon; but now, in 1904, the Rev. A. L. Sharpe of the S.P.G. has been put in charge of the congregation, which numbers some thirty souls.

Here is an account, written by Mr. Imai, which gives a good idea of the difficulties which sometimes attend the opening of work in a new place.

'I tried to have a preaching last night, in a large old-fashioned town containing 2,000 houses, called Koga. We got a theatre, a pretty large place, and about 8 o'clock Fujii spoke a few words, and then Uzawa gave his address. From the beginning we saw people crowding in odd corners, who began to disturb Uzawa by shouts and cries. When he had nearly finished, the place was quite filled, with about 350 people, one-third of them a mob stirred up by a priest from a neighbouring village. They arose in fury. I stood and tried to make them listen to him quietly, but finally he had to sit down; so it was my turn to speak. As soon as I arose the enraged people came forward, interrupting me with "Question, question," and clappings of hands. I begged them to listen this once, but they redoubled their efforts, regarding me as the head, and endeavouring to crush me. Presently several rushed to the stage on which I stood. The mob all stood up. Finding it useless to speak, I said, "I will not speak here, but will be glad to see anyone at my hotel." The mob then rushed behind the stage and surrounded us, crying, "Beat him!" I walked out, and went to the police-station to ask for help, and in the confusion they lost us among the crowd.

'The Buddhist priest here has a school, and he brought his pupils and believers, about thirty in number. These were the chief disturbers. But when I retired, many groaned

in disgust and disappointment, and this morning many whom I met in the street expressed sympathy.

'I met an old woman in this hotel, who is a Christian, isolated for many years. She was very glad to find that I, a clergyman, had come to speak, and even burst into tears.

'The Baptists had previously suffered in the same way as ourselves. But the people are drawn to us by the disturbances, and the disturbers as a matter of fact came from neighbouring villages. A man has asked me to open a station. This is worth considering.

'Next morning Uzawa and I went to the police-station and told of last night's disturbances. The officer knew who was the cause of the disturbance—the Buddhist priest—and promised to send a policeman for the evening. We got a man to carry a banner with a red cross and a notice of the meeting, and to beat a drum all round the town, morning and afternoon.

'The time to begin was 8.30, and it was settled that I alone should speak. When we reached the theatre it was quite full; by 8.40 the doors had to be shut and many turned away; Uzawa was nearly shut out himself through coming a little late. The people were clapping their hands and making a great noise, so eager were they for us to begin; for the news of last night had spread, and the people came to see the fight. They listened quite patiently to my address, except for saying, "No! no!" "Hear! hear!" But, as soon as I had finished, a young man rushed upon the stage, who called himself a "Sōshi"—a political reformer of the more violent type. "I have questions to ask," he said. Fujii refused to let him speak to me; the two young men were on guard. I walked up to him and said a few gentle words to make him retire, but I was in rather an excited spirit, and as he didn't obey, I touched his shoulder with my hand and made him retire. It was most amusing

to see the "Sōshi" retiring, amid applause, and such cries as "Red roundhead" (he wore a light red dress) and "Look sharp." These caused great laughter. Then I gave my second address, which again they listened to quietly, though my words on the victory of Christ and the folly of opposing Him (the text was, "It is hard for thee to kick against the pricks") made some of them very angry. As soon as I had finished, the priest with the "Sōshi" and others rushed on to the stage. The priest began to say something, which was drowned in the clapping of hands. He looked very savage, pale, and enraged. I asked for him to be allowed to speak; but, just as he began, the policeman came up and stopped him. "Do you help Christians to overthrow the religion of the empire?" he asked the policeman. "This man is stirring up the people in a cunning, indirect way, to throw off Buddhism, and I must defend it." There was some applause at this, but the police presently made them retire, and we returned in triumph to our hotel.

'But about fifteen minutes afterwards a woman of the hotel came up and told us, in a frightened tone, that a great number, more than twenty people, had come to see us. "Let them come in," Uzawa said; and there were the "Sōshi," the priest, and a whole crowd of others already on the stairs. A few points of the subsequent discussion may be interesting. The "Sōshi" said: "I am willing to sacrifice my life for my country, but I feel so seriously about this Christianity, that I must put it down. It was by means of Christianity that England gained possession of India, and the same thing will happen here, unless the religion is crushed." Finally, he challenged me to single combat. After a very long talk, they all went home.

'The next day, at a neighbouring town, we met with a much better reception, about eighty persons listening atten-

tively. A young fellow from Tokyo asked leave to speak, and gave an address on "The Religion of Civilized Nations;" and then another, who turned out to be a policeman, spoke to those who had shown opposition, saying that it was not honourable to speak against any religion or system without any knowledge of it. The priest then asked a few foolish questions about Satan and Creation, and the meeting came to an end.

'The people here are very polite and interested, and the policeman says that, though his official position prevents him from assisting us publicly, he can privately find some one who will let us have a house or rooms if we decide to open a station. The priest said he would complain of him to the head of the police for interfering in religious matters, and that he would always interrupt Christian preaching. I told him that he was doubtless anxious to maintain the faith he held dear, but that we were anxious to drive away all false religions from our country, so that he must expect attacks from those who held our faith.'

We may add that in a few months' time the preaching station was opened at Koga, and the opposition of the Buddhists very shortly cooled down.

Hadano-machi, or Toka-ichiba, is a thriving little town not far from the foot of Mount Fuji. The work here was begun by Mr. Wright, through whose influence two tobacco merchants became Christians. Others joined them, who had been taken by business to Tokyo or Yokohama, and there been baptized; and in time a catechist was placed in the town. He was a man lacking in initiative and power to 'compel them to come in,' but kept the congregation well together, assisted by the clergy from Tokyo. In 1895, to the great delight of the congregation, a wooden church was built, part of the money having been contributed by themselves, with a sacrarium which could be railed off, leaving

a good space for school purposes, or preachings to the heathen. Later on, Miss Ballard took a house in the town, which she contrives to visit about once a month.

Bishop Awdry gives the following account of a visit to Hadano :—

'Rice is grown at Hadano, of course, as it is throughout Japan wherever there is water combined with a level spot into which the water can be led. Mulberry trees are grown for the silkworms—not picturesque, gnarled old trees, such as we know in England, but trees cut back every two or three years, just like the withies in our osier-beds. The silkworm is a hard master wherever he is grown. He must be fed quite regularly every few hours; he must be kept at a proper and even temperature, free from draughts and wasps. Half a day's neglect may ruin the year's prospects; and there are two, or even three, successive broods in the year. Whilst he is in an active stage the people are slaving for him from early morning until very late at night, and it is hopeless to get at them for anything else. In places where those who grow the silk, wind it for the market, they work from morning to night, and one sees the half-dozen or ten cocoons bobbing in the hot-water pan, while the hand of the winder moves mechanically at his task. More often, however, the silk is sold in the cocoon, and the time of the silk sales makes the place very lively, but the local labour is not so great. The best-built houses are for the worms, and there they munch away by tens of thousands, tray over tray, carefully protected from rain, sun, and wind. They are given of the best in abundance, while their human attendants put up with far simpler accommodation and live a more laborious life. In favourable seasons the silk-grower gets a very good return. Tobacco, however, is the principal product of Hadano, and the people pride themselves on growing the best in Japan.

'The congregation were laying their plans for lengthening the chancel by twelve feet, so as to bring it into proportion with the nave, which is about thirty-six feet by twenty-four. It is dedicated to St. Luke—and very conveniently, for by St. Luke's Day the silk market is over, the tobacco gathered and stored, the long stems of the tobacco-plants tied up in faggots lying by the roadside, getting ready to be used as fuel, and the people are at leisure and in the humour for attending.

'On the eve of St. Luke's Day two adults were baptized, and five men and twelve women confirmed. It is not usual —at least, outside Tokyo—to find more women candidates than men; but in this case the reason is a very satisfactory one: the men who first came into the fold, and were not so keen to bring in others as to keep the church select and to have its privileges for themselves, are now eagerly bringing in their wives and welcoming the poor. Something must also be attributed, no doubt, to Miss Ballard's work. There is a bright and loyal spirit in them, and a disposition to do things for themselves, yet not without looking for counsel from the Church authorities, which makes me very hopeful that they may before long make the Church independent of foreign aid. I am urging them to provide the stipend at least for their catechist, and to aim at supporting their own deacon or priest.

'On St. Luke's Day nineteen received Holy Communion, those just confirmed waiting for further instruction before receiving their first Communion. In the afternoon was held a "shimbuk-kwai," or "welcome meeting," with an exhibition of fencing. Such an exhibition is of great value in bringing all the Christians together on a level under happy conditions, for in Japan differences of social position are much observed in ordinary life.

'From Hadano we walked twelve miles to Atsugi, to

call on Mr. Yoshizawa, the eldest brother of one of the St. Andrew's clergy. Mr. Yoshizawa's house and garden and circumstances exactly correspond to those of the best class of English yeomen. Yet how different they are! The large, lightly built, straggling, one-storied house, daintily neat and clean, with trim corners, stones, and dwarfed and rounded pines, and little ponds with gold-fish, was swarming with men, women, and children of the family, and others, all busy, but not too busy, on farming occupations. The sad side of it is that, though himself a Christian and a man of high character, not one besides the head of the family professes Christianity. This under the circumstances of Japanese life is strange. He made us very welcome; and we walked on three miles more to Iiyama.

'Here the death of one of our women workers connected with St. Hilda's Mission, which occurred some ten months ago, had drawn the family nearer to Christ. They are far from any other Christians, except Mr. Yoshizawa, and it is difficult to supply them with regular teachers or ministrations. It was therefore the more satisfactory to receive their warm welcome and to feel their faith. The father and brother of the woman who died had been confirmed by Bishop Bickersteth. Since her death her mother and sister had been brought to Holy Baptism, and were now ready for confirmation.'

On the far side of Tokyo Bay the province of Chiba runs out into the Pacific. In this province lies the village of Shimo-fukuda. It will be remembered that a picture of the church and congregation of this place appeared on the S.P.G. Almanack for 1904. The work here began with visits of the Rev. W. B. Wright, in 1881. Two farmers became Christians, and were baptized in Tokyo in 1882. Two years later thirty-six more were baptized. Then these —one of them the Yokohama catechist spoken of above

—determined to make a move. They were men of influence in the place, and converts began to come in. In 1890 a church was built, and the Rev. A. Iida appointed as priest in charge, the Devonshire Fund of the Guild of St. Paul supporting him. A curious little church it is, with a great flat piece of wood hanging at the door, which is thumped with a mallet by way of ringing a church bell. Its musician knows how to play the airs of a few hymns on the harmonium, and for a voluntary runs his fingers about the keys, regardless of time, harmony, or melody. It has the simplest and roughest of congregations, who at a Christmas social gathering roared over a burlesque sketch of a doctor's visit to a patient suffering from indigestion, and were perfectly ravenous at a feast of balls of boiled rice. But there is not a villager who has not been inside the church for a service or preaching; the Buddhist temple has fallen into decay; and the proposal to found a Christian school, to save the young men from having to face the temptations of the capital in pursuit of education, only failed for lack of means. The priest in charge, the Rev. Abel Iida, is a man of weak health, who has not done very much aggressive work. A succession of catechists have worked in the district, the chief difficulty being that the Christians are much scattered, so that it may take the best part of a day journeying to a village to keep in touch with one family.

The Rev. A. F. King writes as follows: 'During my recent visit to Shimo-fukuda, where the Japanese priest in charge is Mr. Iida, I was introduced to an aged Christian named Simeon Endo. Until about a year and a half ago this man had hardly known what sickness meant. Then, unexpectedly, he fell seriously ill, and for a short time seemed beyond recovery. Almost as suddenly he took a turn for the better, and to-day, though in his eighty-third year, he is hale and hearty.

'When at the worst stage of his illness he had a dream. He afterwards told it somewhat in this way: "I felt myself being borne upwards through the sky to the gates of Heaven. Entering, I found myself in a spacious court filled with flowers of singular beauty. A glorious light, evidently different from the light of the sun, shone down on the garden from the inner recesses of a great temple beyond. It was a light which told me unmistakably that I had come into the very presence of God. The light that streamed forth seemed to fill all things on which it fell, and the flowers in the court gave back a wonderful radiance, as pearls in the light of the sun. Then I looked again, and saw before me a great raised space, approached by steps. I was minded to ascend them and gaze on the scene through the gateway at the top. A great company of people filled the raised space within. All were clothed in white, and had some of the beautiful flowers in their hands. In a joyful and orderly way they went through a sort of dance, during which they interchanged flowers, as a sign of mutual love and holy joy. So it seemed to me.

'"The scene so took hold of me that I longed to enter and join that holy and happy company. At that moment my eyes fell on my own garments, and they seemed more rough and foul than ever before. I knew I could never enter clothed in that garb, and the thought filled me with great sadness. Just then one of the company, a young man, looked upon me, and came to the gate where I stood. 'Be of good cheer,' he said. 'Here is a white garment of glory for you. Put off your own clothes, put on this, and then enter without fear.'

'"With great joy I took the garment from him and descended the steps to the court of flowers below, intending th[illegible] had bidden me and then to ascend and e[illegible] oment I awoke."

'From that moment, too, the crisis of the illness passed, and the old man made steady and speedy progress towards recovery. The dream made a strong impression on his mind, as two things will show.

'You may be aware that the Japanese are very fond of writing brief poems on various subjects. The verses are generally of an epigrammatic order, light in touch, and embodying some poetical thought on a passing event, a beautiful view, or any of the thousand subjects that stir the imagination.

'Not everyone, however, among the Japanese ventures on even these brief poems, and our old friend had never tried his hand at one during all his fourscore years. But the sight he had seen in his dream loosed his tongue to sing for once, and a friend wrote down the words :—

'"*Kumo harete*
*Noborite mireba*
*Kami no mae*
*Kokoro mo shiroku*
*Hana no yado kana.*"

'They may perhaps be paraphrased thus :—

'"When for me the clouds were riven,
And I rose in dreams to Heaven,
'Tis enough : my God was there—
Ah ! the robes of dazzling brightness,
Clothing hearts in purest whiteness ;
And the flowers beyond compare ! "

'We see from this little poem how peculiarly the vision of the beautiful flowers lingered in the old man's memory. And this came out more clearly from something else to which my attention was drawn when I was in Shimo-fukuda the other day. When I went to the little church on Sunday morning, I saw placed at the foot of the altar near the right-hand corner—put *there*, doubtless, as there is no

shelf behind the Holy Table in Shimo-fukuda church—a bamboo flower-vase, filled with freshly cut chrysanthemums. These flowers, I was told, were the offering of our aged friend, Simeon Endo. It appears that all the year through, except during Lent, he had, since his illness, provided flowers to be put in the church on Sundays. Sometimes they are from his own or a neighbour's garden, sometimes he will go out to the hills near by on the Saturday and get the best he can find from there.

'It seemed to him that this was a fitting way of showing forth his gratitude to Almighty God for recovery from dangerous sickness, and also, I suppose, for the vision that was allowed him of the Home above with its beautiful flowers. If the courts above were so adorned, why not, in lesser degree, the courts of the Lord's House here below?'

The other centres of work in Chiba are Mobara and Odaki, and the Bishop thus describes a journey to these places: 'Starting early with my interpreter, after five miles of jinricksha through Tokyo, we reached the railway terminus, and found a crowd of officers in gala uniform and decorations, going back to barracks after the review on the Emperor's birthday. Several got into the same carriage as ourselves, and Mr. Ito offered a copy of one of the Gospels to eight or ten of them. They accepted the books courteously, and with apparent interest, and began to read, and were still reading when we reached our destination, when they pocketed them.

'On my last visit the roads were of wet and slippery clay, on which, when walking down, I took off shoes, socks, and gaiters, and toiled through warm drizzle, soaking wet plastered above the knees with mud, and hardly able even with bare feet to keep my footing. I shall not choose June again, if I can help it.

'This time the weather was glorious, and the roads dry

Mr. Ito came with my basket by jinricksha, but I found, as I expected, that a good pair of legs was better than a carriage, however drawn; and I do not like to let a man pull me up a hill, yet the men do not approve of one's getting out and walking. The only incident was the purchase of eleven tiny oranges for one farthing, by way of afternoon tea.

'Odaki is a country town, not unlike Hadano, but depending for its prosperity, not on its industries, but on its being the capital of a country. Here a little work had been going on for some time, and last year I confirmed two women, and hoped for two or three more candidates from a village beyond; but a bridge had been washed away, and they could not come. Nor could they this time, for the family has moved away.

'But there is a great change for the better since my last visit. The catechist of last year was in no way a discreditable man, but he is now more in his proper calling as a pedlar and wayside shopkeeper. The little S.P.G. house of which he had charge was then ill kept and untidy. Now a suitable and quietly situated house has been secured just outside the town, for church meetings and services, while a nice and clean, though small, house in the main street serves for a catechist's residence, and for preachings to non-Christians. The new catechist, Mr. Hori, had arrived with wife and child, but no baggage as yet, on the day before my visit. Mr. Koshiishi, the active catechist at Mobara, had come up with him, and also O Kuwa San, Miss Hoar's former helper, who now finds a home at St. Hilda's while assisting the S.P.G. wherever needed.

'On the Sunday morning I baptized a man of seventy-three, who, after long hesitation, had made his resolve. After that I confirmed two men and two women. The whole congregation was under twenty, and four or five of

them visitors, but I trust that with the earnest simple man whom they now have as their catechist, a time of progress is in store for them.

'In the afternoon we walked by the side of the river to the top of the hill upon which the castle stood, and the Daimio with his 600 or 700 retainers lived in the old feudal days. Now there is not a vestige of a dwelling; only the magnificent situation, commanding river, vale, and town, with its terraced heights, and tea, mulberry, and buckwheat growing on the topmost level, which was once the keep and the castle muster-ground.

'Next day I walked with Mr. Koshiishi back to Mobara, through pretty country, with wild chrysanthemums, Japanese anemones, and gentians growing in profusion. He evidently has had slow work there; but, so far as I can see, is persevering well with it. I had the pleasure of confirming his wife, so now he will have one to receive the Holy Communion with him at the monthly visit of the priest from Tokyo. Their plump, healthy, laughing babe of five months is the only other Christian of the place; but one man, a dentist, was admitted a catechumen a few months ago, and I admitted his friend, a rice merchant, during this visit, so that the gathering in of the first-fruits at Mobara by Holy Baptism is now well in sight.'

The great earthquake took place at 6.40 A.M. on October 28, 1891. The greater part of the city of Gifu, halfway between Tokyo and Kobe, was overthrown, and as many of the people had not yet put out the lights which are always kept burning through the night, fires broke out in different parts among the ruins, and an enormous tract of land was literally swept bare. Several hundreds of people were killed, and a vast number of temples destroyed —over thirty in one single town—never, probably, to be re-erected. Gifu was at the time the residence of the Rev.

A. F. Chappell and his wife, of the C.M.S. They held nobly to their post throughout this terrible time. The wells were all broken, and the water thick with mud; several times in the course of a day, for months, a roar like an express train was heard, the sign of an approaching shock, and no one could tell whether it would shake down the remnant of houses that were left. But these two brave people showed themselves worthy of their Master.

Archdeacon Shaw had preached in the theatre at Gifu to several hundreds of persons in years gone by, and he was now in very special request. He set off for Gifu with a tent, large enough to accommodate twenty or thirty people, which he pitched among the ruins, and welcomed all who chose to come to it, whether for shelter, or for relief or medical assistance. He found that very many Christians travelling through the district to bring relief to their friends regarded the tent as a haven of refuge; and for some weeks he became the sheikh of these involuntary nomads. Gifu was a Buddhist stronghold, and the view taken of misfortune by the Buddhists was that it was a judgment of Heaven for sin, and that every sufferer must be left to recover himself as well as he could. So it was quite a revelation to the people, when they saw these Christian priests voluntarily exposing themselves to discomfort and danger for the sake of the sufferers. The English congregation of St. Andrew's, Tokyo, generously sent him some 8,000 articles of clothing for distribution, and further undertook to establish an orphanage for some of the destitute children, which was carried on by them until the children were old enough to start in the world for themselves. Of St. Hilda's Orphanage, and the Boys' School, established as the result of this same catastrophe, we have already spoken.

## CHAPTER XIII

### *THE MORE DISTANT WORK OF THE JAPAN CHURCH*

WHEN we speak of the work of the Church of England, we do not think only of Great Britain and Ireland, but of our great colonies and dependencies beyond the seas. Japanese are now to be found in many far-off countries, and distant islands, large and small, are included in the empire. All of these the Japan Church considers to be committed to her care.

The Bonin Islands, which are distant about three days by steamer from Yokohama, were discovered by the Japanese long ago, and called by them Ogasawara-jima. But an English man-of-war came to the islands in 1827, and finding them uninhabited (Bo-nin means 'no-man's land'), the captain took possession of them in the name of King George IV. This was England's claim. In 1830 a party of colonists, among whom the chief man was Nathaniel Savory, an American, set sail for the islands from Hawaii, and established a settlement. Thus America started a claim. From time to time brigs, whalers, and schooners would put in, and men from them who were tired of seafaring life would hide themselves in the bush and stay with the settlers. On one of these vessels, a British whaler, called the 'Partridge,' was an African-Portuguese from Bava, on the east coast of Africa, named John Gonzales. He married a Hawaiian woman, by whom he had a son George. George

married a daughter of Nathaniel Savory, and Joseph was their grandson. Meanwhile a number of new settlers had arrived from Japan, and Japan put in a claim for possession. In 1875 England and America gave up their claims, and the settlers, now numbering about seventy, became Japanese subjects.

As we saw before, Mr. Plummer brought Joseph Gonzales, with other boys, to the S.P.G. school at Kobe. Twice he returned to the islands, but twice came back again. And when he finally returned as an educated man, he felt himself a different man to the rest, conscious of the possession of new powers, and conscious of an earnest desire to use them for the benefit of the islanders.

Joseph presently married a Japanese wife named Saya; and began to gather the children round him, then the mothers, and, last of all, the men. From teaching A B C he went on to reading the Church service, and giving instructions on Sundays. The clergy of St. Andrew's visited the island yearly, and in 1899 Bishop Awdry held the first confirmation that had ever taken place on the island. At his last visit, in 1903, the Rev. L. B. Cholmondeley baptized Joseph's infant son. It had long been his earnest wish to have a son, and he confided to Mr. Cholmondeley that if he ever had one he should be called Josiah. 'My name,' he said, 'is Joe, you see, and my wife's is Saya; so our boy's name must be Josiah.' Thus it came about that on this little island, in the Pacific, the English priest stood amid the congregation of thirty-three of all sorts and nationalities of men, and a new member, Josiah by name, was added to the Christian Church.

Joseph Gonzales now has a small building for services and Sunday-school, and has the Bishop's licence as a catechist. He holds morning service on Sundays for the settlers, Sunday-school for their children, and an Evangelistic

A NATIVE OF FORMOSA.

service for Japanese in the evening. On week-day afternoons he holds an English school for the settlers' children, by way of supplementing the Japanese education they receive in the elementary school. At the Bishop's visit in 1902 six Japanese were admitted as catechumens.

In 1893, Bishop Corfe, of Corea, observing the number of Japanese whom commercial openings had brought to the country, applied to the St. Andrew's Divinity School for a student who might finish his training at Seoul under the care of the S.P.G. mission there, and work both among his own countrymen and among the Coreans. There happened to be a student in residence who seemed to meet his requirements, for he was already fairly familiar with the Corean language, and expressed himself perfectly willing to go. But, alas! his spiritual attainments were not equal to his intellectual, and after a few months' trial he had to be returned as a failure.

Nothing daunted, the Bishop determined to send one of his own men to Japan, to fit himself by study of the language and of the people for this Japanese work. Mr. W. Smart had joined the mission in 1892, and opened a school for Japanese and Chinese residents at Chemulpho. International disagreements extended to the school, even resulting in a free fight one evening. On the outbreak of the war the school was closed, and Mr. Smart, at the Bishop's request, resided in Tokyo for six months. He afterwards established himself at Chemulpho, and within a year four Japanese were baptized. He also made frequent journeys to Fusan, Gensan, Seoul, and other places where Japanese were to be found. At Fusan he found that one of his Christians had gone into business, and erected a notice-board to the effect that his shop would not be opened on Sundays. On the first Monday morning in walked a Japanese, who said: 'You must be a Christian, as you

close your shop on Sundays.' He found that the visitor and his family were members of the Japan Church. From these few the work in Fusan has grown. Fusan has now the largest congregation in Corea, many of whom came as baptized Christians from Japan.

In 1900 Mr. Imai paid him a visit, and greatly cheered the Christians by his presence. He baptized six persons, after examining them to see that they were properly instructed.

In the same year the Rev. W. Steenbuch was sent from Corea to Japan o study, in order that the Japanese Christians might no longer be shepherded by a layman only. 'When I look back only four years ago,' writes Mr. Smart, 'and think of our first Christian, and see now small congregations in most of the ports and large cities of Corea, I cannot but feel how good God has been, and how His unseen power has worked and done all this. When I get letters from Japan and China from Christians who first saw the light in our Church in Corea, and who are now testifying to the wealth of God's Promise and the word of the Gospel, I feel that the Society which sends out men as God's instruments to teach and lead men to Christ needs all the support, and more, that it gets from those who live with every religious privilege and means of grace within easy reach.'

The island of Formosa was ceded to Japan after the war with China, and a new responsibility was thus laid upon the Japan Church. At the Synod of 1896, it was resolved, with great enthusiasm, that the Revs. A. F. King and J. T. Imai should pay a visit of inspection to the new territory. The result of their report was that the Rev. T. Arata was sent to Tai-hoku, the northern capital, where the greatest number of Japanese were to be found. The island was considered o be in the jurisdiction of the Bishop of Osaka.

In October 1900, Bishop Foss paid a visit to Formosa, and was able to write as follows :—

'The Japanese Government are evidently doing all they can for the uplifting of the people. They have schools in all the larger towns, and indeed in some villages, and they have established Normal Schools in order to train the Formosan Chinese to become teachers themselves. In a temple, erected in honour of Confucius, which is now used as one of these schools, and which I visited during recreation hours, I found lawn tennis being played by the students on the pavement in front of the main shrine. It was very interesting to find the Chinese lads crowding round to see a foreigner, and I was able to speak a few words to the Japanese on the foundation of morals, "Ai-shin, ai-rin" (Love God, love also your neighbour).'

Bishop Foss noticed that in Formosa Christians either became much stronger or else turned quite away from their faith. Having more money, fewer friends, and sometimes a good deal of spare time, young men are open to many more temptations than in their home land. He became convinced that the people can only be reached through the Japanese. He writes :—

'We travelled down the west coast mainly by tramway, our trucks being propelled by men, with or without poles, in all sorts of ways. It would be too long to detail in this letter all the incidents of the journey and of the voyage from Anping by Tákow, round the east coast. Calling at Peinan, the chief town of Taito-Cho (Eastern Formosa), we were able to see some of the Aborigines, who, though still dreaded as head-hunters in the north part of the island, appear in the south-east to be mild and peaceable. The result of the tour was to show what a wonderful opening for missi[illegible]ow given through the earnest endeavour of the [illegible]ment to establish order and to

educate the people. The Presbyterian missionaries have laboured for thirty-five years in the north and in the south; in Shinchiku alone there are more than 300 Christians, and Dr. Mackay has workers in sixty or seventy stations. They are desirous that other workers should now come and take up mission work, especially among the Japanese and those who will be more easily approached through them, for they recognise that the openings are now far larger than one mission can cope with. The peoples of the island are numerous, Chinese who speak two dialects—Ripe Barbarians (*i.e.* those who have had intercourse with the Chinese), and Raw Barbarians, tribes of Aborigines who are entirely unsubdued—but more and more will it be possible to approach them all through the Japanese language.'

At Shinchiku Bishop Foss visited the Taiwan Temple, built in 1901 in honour of Prince Kita Shirakawa, one of the two princes whose portraits appeared on the postage stamps issued after the war. These were the first on which a face had been printed. It was unthinkable that the Emperor's picture should be dishonoured by the blow of the eraser at the post offices, and no other face deserved to be on the Government stamps. These two, however, were princes of the blood, and had taken some part in the war; so the Japanese Post Office was approximated to those of other nations by their effigy being printed on the stamps.

Now, Prince Kita Shirakawa died of typhoid fever in Formosa early in the war; and he is now declared to be patron god of Formosa. The site of his temple commands a very good view, and the temple courts are laid out very tastefully; on the last bank going up to the shrine are six or eight tiers of pines and white azaleas, alternating with pines and red azaleas, which, when fully grown, will be very beautiful.

We must not forget that, in spite of enlightened ideas,

JAPANESE CHRISTIANS IN FUSAN COREA.

the Japanese Government is professedly heathen. This temple was built at public expense. No doubt educated men would explain it all away, and say that they had as much right to build a temple in memory of a great man as we have to raise a statue in honour of Wellington or Nelson. But the fact remains that there are priests connected with the temple, with a number of houses assigned to them, and the characters used in connection with the deceased prince's name are 'The Guardian God.'

In the following year the work was hindered by the illness of the Rev. T. Arata, whose wife also returned to Japan early in the year on account of ill health; but it was strengthened by the coming of a catechist, Mr. Tsuga, who went there in November after a few months' training in Tokyo. Mrs. Komiya, the President of the Women's Society of North Tokyo, also paid a visit to Taipeh, in the summer, that she might report on the best way of inaugurating women's work in that city. So eager are the Japanese to welcome missionary work there, that they have sent notices to the heads of the different missions in Japan that 20 per cent. will be allowed on all fares of missionaries who go thither, and that they will be allowed free passes on the railways in Formosa.

Upon his next visit Bishop Foss found the Japanese residents much more ready to listen, so that in Taipeh, Tamsui, and Shinchiku he had large and attentive congregations; at the last two places the mission hall of the Presbyterian mission to the Chinese being placed at his disposal.

Mr. Arata has a commodious house and preaching-station at Taihoku, which is used as a soldiers' club. One of the Christians brought a good many soldiers to see him, and they have introduced others. Among other Christians in Taihoku is a Japanese doctor, who has a small private hospital. Mr. Arata has constant opportunities for mission

work. On the first Sunday one person was confirmed, and eleven received the Holy Communion; in the afternoon fourteen Europeans assembled for a service in a room kindly lent by Messrs. Jardine; in the evening the Bishop preached to non-Christians. At Shinchiku, the following Sunday, he found twelve Christians, including the head of the post-office; and a fair number of persons came to the evening preaching.

At Shinchiku the Chinese catechist wished for information on some subjects connected with the Japanese administration of the island, and an animated conversation was carried on between him and the catechist through writing, as, though neither understood the other's language, each could read the Chinese ideographs. Mr. Tsuga was recalled to Japan after a few months' work, but now we hear again that there are volunteers for the work, and Mr. Arata is recommending a Bible-woman on trial, so that if funds are forthcoming from the Japanese Church we may hope that increased effort will be put forth in Formosa. The S.P.G. have also made a grant in order to assist the Church of Japan to develop their work there.

This last statement is particularly noticeable, as illustrating the forward policy of the Society. The application for such a grant might at different times have been met with the answer that a native priest, working outside the normal boundaries of a country, must be supported only by the offerings of the Japan Church Missionary Society. But there is work to be done, and the S.P.G. does not directly concern itself with the question of the agent, so long as he is authorised by the Bishop of the Church.

HEATHEN TEMPLE NEAR KOBE.

## CHAPTER XIV

### *THINGS THAT HINDER*

An advertisement of a book published by an enthusiastic Canadian missionary appeared daily for many years in the 'Japan Mail;' the title being: 'The Immediate Evangelization of Japan.' The system recommended was that of the 'snowball;' if one Japanese became a Christian, he would bring another into the fold, those two would bring two more, and so on, until 'within our generation' the whole country would be Christian. It is good to be zealous in a good cause, but zeal must be according to knowledge; and a careful observer would be hardly likely to anticipate the speedy triumph of the Cross.

To begin with difficulties due to the character of the people themselves. It is hard for us in England to realize the intensity of the nationalistic spirit, which almost takes, to a Japanese, the place of a religion. The ancient Romans worshipped the genius of the empire, centring in the person of the emperor. History repeats itself, and the same thing is occurring in Japan. The Shinto religion, by lauding the virtues of the old heroes, because they made Japan great, strengthens this nationalistic spirit, and checks any inclination to look beyond the boundaries of the empire for ideals. If, then, it be so strong as to take the place of religious sentiment, much more does it dispose men to reject a religion which comes from abroad—just because it is from

abroad. It is true that Buddhism from China was largely accepted a thousand years ago. But, as we have shown, it has never been the real religion of the people. Moreover, the two cases are hardly parallel; for the Christian Faith has what Buddhism had not—a belief in a personal God. Buddhism imposed a system of morality and philosophy upon an already existing religion; Christianity contains in itself all these three elements.

It must be owned that the history of the past justifies the Japanese in their suspicion that Christians may prove not to be good patriots. This suspicion has sometimes been encouraged by such incidents as this. On the Emperor's birthday every year a portrait of his Majesty is hung up in the schools, before which each child is required to make a bow before he leaves the school to enjoy his holiday. This no doubt had its origin in days when the Emperor was considered to be a semi-divine personage, as descended from the sun-goddess. He has himself declared that no sort of religious meaning is to be read into the ceremony, which is thus of the same nature as our bow to the empty throne if we visit the House of Lords. But one young man refused to make his bow. He was a Christian, he said, and could not bow down before the picture of a mere man. It naturally spread all over the country that Christianity is a religion that teaches men to be unpatriotic.

We have shown in Chapter VII. that the Japanese mind is exceedingly acute, analytical, and critical, but somewhat wanting, in the opinion of good judges, in depth and solidity, as well as in what may be called the emotional, the sentimental, or the spiritual side of our nature. A loveless devotion to duty does not form a good preparation for a religion which teaches that God is Love. These clever r
are not likely to accept so important a matter as r
on the authority of the most eloquent preacher or th

eminent divine. There was indeed a time when the Christian faith was supposed to be a part of Western civilisation. A remark was attributed to the Emperor of Germany that the only thing the Japanese needed in order to enter the comity of nations was the adoption of Christianity. It was to be put on like black coats and French methods of hairdressing.

Why should they believe? they ask. Do they not see among Western nations a growing sense of doubt and uncertainty in regard to the creeds of Christendom? Has not the voice of science proclaimed, for these many years past, that Jesus Christ has had His day? Are not miracles declared to be impossible and the Bible records to be myths? If even in the minds of those who have been brought up to believe these things there is such readiness to reject them in the name of human reason, how can a new people be expected to accept them? The young men of Japan study Mill and Herbert Spencer, and regard Christianity as an out-worn superstition. The same light from the West that has compelled them to give up their old faiths, deters them from giving credence to what appears to them to be the same blindness under another form. No; they will take from Christ all that seems good in His moral teaching, combine it with the highest leadings of Buddhism and Confucius, and leave the spiritual side of man's nature to take care of itself.

Thus Dr. Inouye, a Buddhist of great influence, contributed to a magazine an article on 'What I call Religion.' 'Japan,' he says, 'is in touch with the rest of the world, and most of the old creeds have their advocates here. Let us make a judicious selection. Let us take what is worthy and superior from the various systems of religious thought with which we come into contact, and construct something which will suit current thought, and the spiritual needs of the

nation.' This is quite in accord with the speculations of the American Unitarianism which has sent its representatives to Japan. One religious belief is as true as another. No real basis can be found for religion or for righteousness either. An ex-president of the University recently offered to prove publicly that a form of immorality, very prevalent in Japan, which Christendom universally reprobates, is justifiable. In the Unitarian building in Tokyo, the birthday of Gautama the Buddha was kept as a festival. The effort to found a Unitarian sect has quite failed; but, negatively, its influence has been great. 'In the future state, Socrates, Mohammed, and Jesus will meet as brothers,' was the concluding sentence of an article written by a Congregational minister, whom his followers call 'the Prophet,' in the monthly organ of that Body.

The material tendency of the Japanese mind disinclines them from seeking to grope their way out of this darkness. Army, trade, manufactures, £ s. d.—things we can touch and see—the value of these can be seen at a glance. But this religion which deals with that which may or may not be eternal, but certainly is not visible, this may wait for a more convenient season. At the present time, when trade is increasing by leaps and bounds, wages are rising, and factories being built all over the country, one goes to his farm, another to his merchandise, and the tendency is to pass respectfully by on the other side when the messengers of Christ give their invitation.

Again, we have spoken of the Japanese as a people of proud spirit, proud in their performance of duty as set forth by Confucius, proud of their position in the world. But the first cry of the Voice in the wilderness is, 'Repent ye.' The Kingdom of Heaven is indeed brought near to them; but when a nation has reached the summit of its ambitions in being admitted to an alliance with Great

Britain, when she has just finished a successful war, and won the admiration of Europe for her conduct of another, it is hard for her to begin to walk humbly with her God. Most thankfully do we recognise the devotion to duty which characterises the people; but there are certain practices, uncondemned by the national canons of conduct, which are certainly not in accordance with the will of God.

We can only touch upon a few other points. The name of God is often blasphemed among the heathen through the lives of those who profess and call themselves Christians, but who 'left the Ten Commandments behind them when they passed the Suez Canal.' The divisions among Christians, for which those among the various sects of Buddhists have to a certain extent prepared the Japanese, are still a most serious hindrance. The missionary, living in his foreign-built house, and receiving an income which is not more than sufficient for his needs, but which appears to the average Japanese very handsome, is regarded as earning his livelihood by his business, just as the merchant whom he sees in the treaty ports earns his. In this holy war it is true that the most successful general is he who makes the fewest mistakes. What regrettable mistakes, for instance, have been made by those who have insisted that no one can be a Christian unless he gives up alcohol and tobacco! Or by those who have said that a walk on 'the Sabbath' is a crime; or who have pleaded membership of the Kingdom of Heaven as an excuse for not subscribing to the observance of Independence Day. The man who loses his temper with his servants or members of his congregation, or writes to the papers to bring his grievances before an unsympathetic public—only the God 'Who alone worketh great marvels' can counteract such blunders as these.

The situation is summed up as follows by the 'Japan

Times,' the newspaper edited in Tokyo by Japanese and published by them in English: 'We recently called attention in these columns to the demoralising effects of the present transition of this country from the old to the new. We believe that no sober-minded student of contemporary life and thought in this country, be he Japanese or foreigner, will dispute that our people are now passing through an extremely critical stage of their moral development. . . . From various indications, noticed in public life as well as in private intercourse, we are led to conclude that the national consciousness is beginning to feel that something is wrong with the country in matters of conduct and belief. Leaders of thought and reform like Mr. Fukuzawa, Mr. Sugiura, and some others, have been calling attention to this very subject for fifteen years or more. But the warnings of these moralists have failed to produce any great effect; it needed that the evils of the times should make a certain progress before their real significance can be brought home to the mind of the generality of people. There are now unmistakable signs that thinking people are slowly awakening to the gravity of the situation.

'Is there any remedy? Many of our readers will say that our only hope lies in conversion to Christianity. We certainly recognise in that faith a form of religion inculcating a lofty standard of morality, powerful as a motive power. We recognise in it a factor which has played an important part in the development of European civilization. We know that the sentiments and ideas nourished under the care of this religion cannot fail to leave lasting impressions on the minds of our countrymen, in proportion as their contact with the new civilization becomes wider and deeper. We are also ready to grant that the introduction of Christianity among us will do us much good.

'But we cannot believe that it will ever succeed in

getting a firm hold upon the minds of the educated classes. Men of this class have for centuries lived and died under a system of morality which inculcates virtue for virtue's sake, and entirely dispenses with supernatural sanctions of any sort. The result of his acquaintance with the sciences brought by the new civilization has not tended to turn the educated Japanese from his traditional attitude of mind on religious matters. So far as we can judge, increased touch with the more advanced thought of the West is not likely to result in our conversion to Christianity as a specially revealed religion. Such is, at all events, our own attitude, and we do not feel ourselves justified in advocating the adoption of a belief which we are ourselves unable to embrace. We cannot agree with those who, like Dr. Toyama and Mr. Fukuzawa, recommend it to their countrymen, while they themselves refuse to believe in it, except as a collection of useful superstitions. It is no doubt a source from which materials may be drawn for the completion of our moral edifice. But as a system of religion we cannot believe it, and therefore we cannot recommend its adoption by our fellow-countrymen.

'Is there a better hope for Buddhism? We should say decidedly not. Buddhism in its pure form has never been able to make much headway in Japan. It has only been able to obtain a footing here by adapting itself to and humouring the original beliefs of the people. It has certainly done much good to Japan; and utterly degenerate and hopelessly ignorant as are the majority of the priests, it is the professed religion of the bulk of the people, and will die hard. It is possible that the study of Buddhism may become more extensive among us, and that the calm philosophic spirit which pervades that religion may yet claim no secondary share in moulding the character of future generations in this country. But the days of its vigour are long

since passed; there is nothing to encourage the hope that it will revive, at all events in such a form as to touch the life and influence the imagination of the educated class, as a system of belief.

'As to Shinto, we may dismiss it altogether out of our consideration. It can hardly be called a religion, and as a system of morality it is hopelessly encumbered with a mass of legendary lore which will hardly bear the light of scientific criticism.

'The reader will doubtless ask: If you reject the help of all religions, what is your remedy for the complaint you speak of? To be frank, we have to confess we cannot think of any specific cure for the present case, unless some teacher of extraordinary gifts makes his appearance among us to preach moral truths with a force and authority which belongs to true genius. It is not necessary that such a teacher should bring to us any new truth. If he is a genuine teacher he will find a sufficient number of moral truths waiting for him; what is required of him, and what he must not fail to do, is to give shape and life to such truths, so that they may appeal to us not only through our intellect but also through our emotional nature. Such master minds will not be forthcoming for the asking, and meanwhile we shall have to rely upon the influence of the teachers and thinkers that are at present among us. Much can be done and will be done, if the efforts of these men are seconded, as we believe they are beginning to be seconded, by a general awakening among the leading section of the people to the urgent necessity of tightening the moral fibre of the nation. The difficulties attending such a process of moral reformation—a process in which the usual religious elements will be absent—will, we believe, be far less among us than would be the case among a people accustomed for centuries to a system of morality based on

supernatural sanction. The habit of shaping one's conduct on the fear of future punishments cannot, in the nature of things, but lead to the weakening of the natural will-power to do good for its own sake. It may, therefore, be expected that a people that has felt for many generations the strong discipline of a supernatural religion would experience, when deprived of faith in such a religion, a liability to fall into a state of helpless relapse such as would be foreign to a people like the Japanese (at least the educated part of them), a people that has been taught and accustomed for centuries to practise virtue for the sake of virtue. In this respect we are more favourably situated than most other civilized nations. If there has been a serious moral relapse among us, it has been the result of the shock occasioned by our contact with the new civilization, and fortunately not the consequence of the abandoning of a belief in future punishments of an offended God. In the general confusion that has attended our effort in breaking loose from the old order of things, it was natural that we should have fallen into the error of carrying vandalism into the domain of moral life. The evil results of that error have now reached a point at which the national consciousness cannot help awakening to the gravity of the situation. The feeling is spreading that a fatal error has been made and that a check must be applied to the evil tendency. Men are beginning to see that in the domain of morality the excellent precepts and propositions by which their fathers were guided under the old *régime*, but which have since fallen into disrepute, are fundamentally correct, and that, with slight adaptations in the light of the new civilization, the old code of morality will serve their purpose under the altered circumstances of the new era. We are not required to adjust our mental custom to a new kind of moral sanction—that remains the same as in former times; and all that is

demanded of us is to restore our reverence and love to principles and precepts which fell into discredit in the confusion of the general wreck, but which our reason assures us to be true and wholesome.'

The 'Japan Mail,' published in Yokohama by an Irishman resident in Japan for thirty-five years, and author of the best work on the Far East yet published, commented thus on the above :—

'One of the most disheartening utterances we have read appeared recently in the columns of the "Japan Times." In a series of leading articles the editor, after confessing frankly that in the welter of change through which this country is passing, many guiding principles have been dropped, and a lamentable condition of immorality has resulted, went on to survey the religions of the world, and finally arrived at the conclusion that not one of them is good enough for Japan, and that the only hope for her lies in the appearance of some great moral teacher and preacher who will galvanise the nation's moribund conscience into practical activity. Such an expression of opinion seems to us to illustrate forcibly the cancer that is eating at the vitals of this country. The leaders of thought are basking in a false notion of their intellectual superiority to the rest of the world. Yet we believe that there is silently and steadily at work a force which will regenerate Japan in spite of the arrogant nonchalance of her publicists. That force is Christianity; Christianity dismissed by so many Japanese as a mass of worn-out superstitions, but retaining strength, and daily producing effects not the least potent because they escape the attention of careless and hostile observers.'

A JAPANESE GIRL WRITING A LETTER.

## CHAPTER XV

### *THINGS THAT HELP*

HISTORY seems to show that a nation cannot permanently be content with a state of godlessness. If an existing form of religion loses its power, either the way is found to a truer or to the One True Faith; or else human nature has its revenge by devising weird superstitions. The advertisement columns of French newspapers are largely used by fortune-tellers, palmists, and clairvoyants; in America, and in parts of England, spiritualism and anti-Christian forms of faith-healing flourish. The same appears to be the case in Japan. The present generation has seen the rise of various new cults, which have mostly attempted to graft upon some part of Buddhism loose fragments of Christian belief. The sect called 'The Teaching of the Heavenly Reason' is of this sort; so is that of 'The Lotus Gate.' One has adopted a kind of class meeting, in which sins are confessed publicly in order to 'cause to flow away what is amiss.' These will doubtless prove to be merely tentative and temporary, stepping stones, we may hope, to the final acceptance of the Faith.

Some of the most thoughtful of the leading men of Japan have long seen that she must have a religion. Thus, so long ago as 1884, Mr. Fukuzawa wrote as follows, in the Jiji Shimpo ('Daily Progress'), the influential paper of which he was editor: 'It would appear that we ought to

adopt a religion which, prevailing in Europe and America, exerts so great an influence over human affairs and social intercourse, so that our country may become a part of Christendom, presenting the same social appearance as the Western powers, and sharing with them the advantages and disadvantages of their civilization. We believe that the diplomatic adjustment of international intercourse with the outer world can only be effected by pursuing this course.

'There is no alternative for our own country but to adopt the social colour of civilized nations, in order to maintain our independence on a footing of equality with the Western powers. As an absolutely necessary preliminary, the Christian religion must be introduced from Europe and America, where it is propagated with the utmost enthusiasm. The adoption of this religion will bring the feelings of our people and the institutions of our land into harmony with those of the lands of the Occident. We desire, therefore, for the sake of our national administration, that steps be taken to secure the introduction of Christianity as the religion of Japan.

'It must, however, be borne in mind that, though we have frequently adverted to religious subjects, we have refrained from expressing any opinion as to the nature of any, *i.e.* as to their truth or falsity. From the standpoint of a private individual we may say that we take little or no interest in the subject of religion, as it does not affect our personal feelings or sentiments.'

There is something terribly sad about all this. That the Son of God should be patronised by a newly awakened people as a means whereby they may be introduced to the best society among the nations, and that this step should be recommended by one who, himself, has no religious faith whatsoever!

A less callous, and still more responsible writer, remarks:

'When I look about me to see upon what religion we may best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation.' So says Baron Maejima, an ex-Cabinet Minister. We who believe in the Son of Man, know that in Him is to be found the response to the natural longing of every human heart in its desire to be satisfied by truth. And there are things in the past training, and things in the present state of Japan, which are preparing men's hearts to receive Him.

The law was a schoolmaster to bring men to Christ—men who were shut off from the world by special legislation until the time came for them to have their share in the intellectual and commercial movements of the then known world. For 250 years Japan was isolated, and the years were spent in drilling into her people respect for law and devotion to duty. The 'Samurai spirit,' which led men to bear suffering or death for the honour of their feudal lord, is the same that they need in order to be loyal to the King of Kings and Lord of Lords. It is noticeable that while efforts are being made to deal with men in classes, according to their calling in life, such as that of the student, the sailor, the policeman, the soldier, the greatest proportionate success has been met with in the last two classes.

Miss Palmer, with the assistance of the Rev. J. T. Imai, carries on a most successful class for about seventy policemen in Tokyo, teaching them English on the clear understanding that she may also teach them Christianity. She writes: 'The Inspector put his hand on the Bible the other day, and said, "Miss Palmer, I believe this with all my heart, and I wish to be baptized." The Bishop, after two long interviews with him, was much struck by his thoughtfulness and earnestness. He is a man of great education and great influence. Yesterday he said, "I have learnt the Lord's Prayer; please hear me say it." And there, in the

heathen police-station, in front of his men, in the very room which two days ago had rung with the story of an awful crime, in the uniform of the Emperor, my friend stood erect, with hands folded like a child, and eyes bent down, as he repeated the words of the Christian's prayer in a tongue strange to him, but in the mother-tongue of England. Behind us sat a circle of sturdy policemen in reverent silence. It was one of those strange, thrilling times, when for a moment a human soul lies unveiled before you, and the present world is for the time unreal, and the world to come the only living reality.'

In Odaki, the majority of the Christians are themselves Samurai, living on the site of the castle of their old Daimio. If devotion to duty makes men hard and self-righteous, it does also produce a sense of failure, and of the need of grace to fulfil the duties known, and to raise men to the performance of yet higher ideals. It is to the sense of duty that the appeal is made by those who, whether Japanese or foreigners, are trying to improve the standard of commercial morality and personal purity among the people.

The law of Moses fostered a sense of sin. It is one of the points often noticed by those who have to do with non-Christian peoples that this sense is very largely lacking. It is so in Japan. Yet it is ready to be aroused, through this training in duty. 'What made you become a Christian?' is one of the most profoundly interesting questions that can be addressed to a man. Probably the answer, if truly given, would be, more often than we think, that it was the consciousness of imperfection, the awakening to the value of life, and the accompanying regret for 'what might have been.' Here is power to make a new start which can be found nowhere else. And the awakening of each individual to the value of his life is implied in the awakening to the value of the national life.

But the training in duty was based on a philosophy. 'Everyone, Confucius taught, must obey: the common people, the local governor; the local governor, the provincial governor; the provincial governor, the Emperor; the Emperor—he must obey some one, but Confucius cannot say anything of him.' Such was the account given by an old schoolmaster, who had been puzzling for years over these things as he taught them to his pupils. 'And then,' he went on, 'there fell into my hands some of the Christian Scriptures. "Here," I said to myself, "is He Whom the Emperor of China must obey." I put myself under instruction, and now am a Christian.'

It is true that an era of industrial prosperity is not directly favourable to the spread of a spiritual religion. But it may strengthen the sense of need. The problems of capital and labour, of the 'submerged tenth,' and others of this kind with which we are familiar, are coming to the front in Japan. A factory is built, with a huge dormitory beside it, in which are received the girls who are induced to come up from the country by the promise of good wages, under a two or three years' contract. They are not allowed to leave the building or to communicate with their friends. The conditions of life are so bad that a doctor in charge of one of them asserted that on an average a hundred girls out of a thousand were daily under his hands. If our industrial life was in accordance with the law of Christ, men ask, would these things be bettered? 'We received this information from a Christian source, and *therefore* it can be relied upon,' wrote the leading Japanese newspaper recently, in an account of Hawaii. If truth of conduct must go with truth of creed, what an improvement of commercial and industrial life may not Christianity bring about?

We are all familiar with the Japanese power of imitation, ough we do not so easily see, what is far more worthy of

admiration—their power of adaptation and improvement. In a few years' time, as we remarked before, the centre of attraction has passed from England to Germany, then to the United States, and now back again to England. England took the lead in bringing about treaty revision; England has concluded a defensive alliance with Japan. If England is a Christian nation, ought not the Great Britain of the East to be Christian also? This is not an unreasonable question which men are asking. An excellent proverb says, 'Tabezu kirai'—'Don't say you dislike a thing until you have tasted it.' Never, it seems to be agreed, has there been so strong a spirit of inquiry in the country as now. At the recent exhibition at Kyoto a preaching station was opened near the buildings, and those who visited it were invited to write down their names if they wished for further instruction, by correspondence or otherwise. No fewer than 16,000 persons did so, the majority in connection with the Sei Kokwai. We are surely right in stepping into this open door, if we believe that God rules the affairs of the world as well as those of the Church. Experience has shown the danger of accepting candidates who are moved only by worldly or political motives, and we may be fairly confident that no misuse will be made by our missionaries of this readiness to accept the religion of their honoured allies.

After all, the tree is known by its fruits. In 1880 an effort was made by some of the leaders of the Education Department to organize a High School for girls, for which Bishop Bickersteth was asked to find the teachers. He stipulated only that they should be free to exercise personal influence with their pupils without restriction, it being understood that, as religious people, they would exercise religious influence. Six ladies of high attainments came out to take charge of it. It proved a failure; and probably

the Christian zeal of the ladies was not sufficiently tempered with discretion; but it was a tribute to the power for righteousness that Christianity was considered to be.

Alas! that visitors to England are compelled to report that they see an immense amount of evil prevailing in Christian England. In 1902 the Japanese column taking part in the expedition for the relief of the Pekin Legations was horrified at the excesses of brutality committed by some of the European soldiers. To the highest praise of Mr. Thomas Atkins be it said, that they were able to except our own 'thin red line of heroes' from the general condemnation. Their experience helped them to realize the contrast between the true and the false meaning of the word Christian. During the China war the Christian soldiers were found to be to the fore in deeds of courage and endurance. The commandant of the Fukuoka district—not himself a Christian—wrote: 'I have just returned from Port Arthur. I am not a believer myself, but I have noted among the troops the good conduct of those who are Christians—the quiet and fearless way in which they go into battle, and the orderly, collected way in which they bear themselves afterwards, free from excitement prejudicial to discipline. I think it would be a good thing for the army if all became Christians.' Six Christian chaplains were allowed to go to the front as 'comforters' during the war.

The testimony of Japanese writers is more valuable than any opinions of our own. The 'Japan Mail,' in its monthly summary of the religious press, wrote in 1901: 'A writer in the "Tokyo Maishu Shinsi" is of the opinion that there are plain evidences in every part of Japan that Christianity is regarded with more favour than it was a few years ago. The middle classes especially are beginning to show great interest in religion; preaching services and lectures are well attended; employers do not object to their employees

becoming Christians; men allow their wives and children to attend services. There are seven reasons given for people becoming Christians: (1) Dissatisfaction with the fleeting world and a desire for something permanent; (2) the consciousness of sin and the desire to escape from its consequences; (3) a desire to know what is the truth concerning nature as it exists to-day; (4) a desire to become acquainted with Christian doctrine; (5) interest in Christianity on account of its effects in the past; (6) interest awakened by listening to sermons or speeches; (7) the influence exercised by the exemplary lives of Christians. The last means of affecting the minds of outsiders is by far the most powerful.'

A recent publication, by an experienced and well-informed missionary, estimates that at least four times the number of professing Christians have had their lives changed by Christian influence. There is a flourishing branch of the Red Cross Society in Japan; a Japanese Society for the Prevention of Cruelty to Animals has been formed; Schools for the Blind, and Leper Homes, have been opened. At the last anniversary of the S.P.C.A., which lasted more than three hours, the Bishop of South Tokyo, a newspaper editor, a Buddhist priest, and another Japanese were the appointed speakers. The very observance of Sunday as a universal holiday cannot fail to impress anyone who thinks at all of its reason.

We may conclude with some remarks by one of the greatest leaders of Japanese thought. Count Okuma, in an address to the Young Men's Society at Tokyo, was deploring the low standard of moral life. 'Development,' he said, 'has been intellectual, not moral.' Then he continued: 'The efforts which Christians are making to supply to the country a high standard of conduct are welcomed by all high-thinking people. As you read your Bible you

may think it antiquated, out of date. The words it contains may so appear; but the noble life which it holds up to admiration is something which will never be out of date, however much the world may progress. Live and preach this life, and you will supply to the nation just what it needs at the present time.'

## CHAPTER XVI

### *LOOKING FORWARD*

THE total number of Christians in Japan at the present time is about 134,000. It is difficult to obtain reliable figures, especially in the case of the Roman Missions. They claim about 55,300, chiefly, as might be expected, in the neighbourhood of Nagasaki, in Tokyo, and Osaka. The story of the martyrs of old times appeals to the Japanese less than we might expect, because it is not their way to question the actions of their rulers, and it is presumed that there was good reason for what was done, and that those who resisted only received their deserts. The Church of Rome, all the world over, is strong in self-sacrifice; the large orphanages and schools she maintains, and the devoted lives of her clergy and lay brothers, are at once her strength and her recommendation in Japan. It is her practice not to ordain men to the ministry until their family has been Christian for three generations. After several hundred years of work in China she has not yet thought it wise to consecrate a single Chinese bishop. Her presentation of the faith is distinctly an exotic. Can a system under which obedience to a foreign spiritual potentate is a *sine qua non* appeal to a people of so intensely nationalistic a spirit? Will her pupils retain the faith of their childhood wh brought into contact with the searching scientific thou of modern Japan? Will the educated classes accept a b

THE FUTURE WARRIORS OF JAPAN.

of doctrines and of ritual practices so full of resemblance to those of the old faiths which Western enlightenment has compelled them to surrender? These are questions which the future must answer.

It is with much hesitation that we express our opinion that the Russian Mission has no great future before it. Its adherents now number 27,200. The clash of political interests cannot fail to keep the two peoples apart for centuries to come. Hunger must always drive Russia to seek for expansion and trade outlets, unhampered by ice, on the Far Eastern coast, and this is a standing menace to Japan. Christianity can be learnt from friends; why then turn to enemies?

There is much in the methods of the Protestant Bodies that promises to secure acceptance in Japan. The freedom from the so-called shackles of creeds suits a people with such pronounced ideas of independence; the opportunities of exercising authority as teachers or church officers tickles their vanity; the elasticity of the system, in forms of worship, creed, and practice, is welcomed in a community in which everyone is continually seeking 'either to tell, or to hear, some new thing.' They were among the earliest to occupy the field; they have raised a large number of costly and important educational institutions; the religious magazines which enjoy the widest circulation belong to them. In the first House of Commons, fourteen members were Christians, all, I believe, belonging to non-Church bodies; the President, elected by the House, was a Presbyterian. The remark was recently made that there was hardly a large firm, bank, or Government office in Tokyo that did not contain at least one Christian among its employees. Probably the majority would be found to belong to the Protestant communions. For the Church either has not had the money, or has not thought good to spend it on the great schools

and colleges to which these men owe their education and their faith.

Yet their rate of progress is not so fast as might be expected. In 1890, the Congregationalists and Presbyterians claimed about 10,000 members apiece. The latest figures (1903) give 18,000 and 16,500 respectively. The opinion of the few Japanese who are willing to discuss such subjects may not be worth very much; but if they may speak for their fellows, the position is this: 'You tell us that the Bible, and the Bible only, is the source of true Christianity. You have put into our hands translations of the Bible; so you can now leave us to hammer out our Christianity for ourselves. We can form our own ministry and our own traditions independently, just as you have done; we need no guarantee of fidelity to any standards of truth; we can adapt for use, in teaching the young, just so much as we please of the scheme of morality we find in the Bible. In fact, we have no need for any relations with other bodies of Christians, in America or elsewhere. Indeed, if we can believe what we please, and interpret the Bible as we please, why belong to any Church at all? Why call ourselves Christians? We can be Christian Buddhists or Buddhist Christians—it's all one.' Possibly one's own thoughts mingle with one's recollections; but the above represents the gist of various conversations and newspaper articles.

The story of the Do-shisha, the Congregational College at Kyoto, well illustrates some of the difficulties of mission work in Japan. The money for its erection was raised in America by a most devout and earnest Christian, named Niijima. It had its language and arts departments, its science school, and its theological faculty. A chapel was built in the college grounds, and houses for the American professors. As the number of graduates increased, Japanese

members were added to the board of management, and finally the whole property was handed over to be the possession of the Congregational Church, as a Christian College. The trust deeds were most carefully drawn up to this effect. The first article prescribed that the constitution of the college should be unalterable for ever; the second, that the constitution should be a Christian constitution. The money had been given on this understanding.

Then troubles began. First, the houses in which the American professors lodged, and their stipends, were required to be put at the disposal of the board, for the use of Japanese professors. Next, it was proposed that no profession of Christianity should be required from the professors; and when the American missionaries suggested that at least a profession of faith in a One Personal God should be required, even this was rejected. Then the desire was expressed that the college should fall into line with the University of Tokyo. This implied that the term 'Christian' must be erased from the constitution, and it was pointed out that this must involve a breach of trust. Yet it was done. The case of the science school was especially hard, for it had been given in its entirety by one donor, on the express stipulation that it should be for ever a Christian foundation. The constitution was altered, and the name of Christ disappeared from the documents of the college. Needless to say, the Congregational Body in America broke off all connection with the place.

Mission schools generally have had to pass through a severe ordeal. The pupils in Government schools are by law exempt from conscription, a privilege which was extended to mission schools if they complied with certain regulations, as most of them willingly did. But, in 1899, when treaty revision took place, an Edict was issued to the effect that no school could claim exemption from conscription in

which any religion was taught, either in or out of school hours. This seemed entirely to knock mission schools on the head. For, obviously, no student worth having would risk the loss of some of the best years of his life by entering a mission school. Some schools refused to comply with the regulation, and lost most of their pupils; others claimed exemption, even on the terms proposed, trusting to indirect influence over character rather than to direct teaching. This proved to be the wisest course. The regulation obviously cut at Buddhist, as well as at Christian, schools, and the Buddhists made no small stir over the matter. Whether or no the Government found itself in a tight place, or whether the Edict was only intended as a precautionary measure, is not quite clear. Anyhow, it now serves simply as a provision against a 'religious question' in the schools, such as we see in England.

In the 'Japan Church,' the Edict seemed most threatening to the Missions of the American Church. They have in Tokyo 'St. Paul's College,' with over 200 students, and a curriculum of as high a standard as that of many colleges in America; and numerous other schools in different parts of the country. The C.M.S. also has important schools for boys and for girls at Osaka. When the Edict was issued, a conference was held, at which seventy-eight representatives of Christian schools were present, and a committee was appointed to wait upon the Minister of Education. The committee urged that the Edict interfered with the religious liberty promised by the constitution, and that such restrictions, placed upon private schools, supported by private funds, were unjust.

As the result the Edict was interpreted to mean that if such religious teaching or exercises was forbidden, as was required by the rules of the school, it did not refer to individual teaching or worship outside of school hours,

even in the school building. A full statement of the religious instruction given in St. Paul's College was submitted, which included compulsory attendance for boarders at the cathedral, and daily lectures on the Gospels; and this was sanctioned. Further, it appeared that certain parts of a school building, used only for religious teaching, might be considered not to form part of the school, and you could do what you liked in them. In fact, you could drive a coach and horses through the Edict—until the Government required you to do otherwise. The measure was condemned as narrow and illiberal, but in practice it proves to be wise and far-sighted.

To return to the Protestant Bodies in particular. The Methodists, and the Canadian Methodists, have some thousands of adherents each; the Quakers are also represented—with what prospects, in a nation of born soldiers, it is hard to see; the Salvation Army does a great business in 'War Cries.'

What shall we say in regard to the future of the Sei Kokwai? We have given the figures showing the thirteen years' increase in the two chief Protestant Bodies. In those same thirteen years, the Sei Kokwai increased considerably faster—from 4,000 to 10,500. This is perhaps due in part to greater care in preparation of candidates for baptism, and consequent smaller loss by leakage. But there appear to be reasons why the Church should make her appeal more successfully than the Protestant Bodies. She has her perfectly definite expression of faith in her creeds, of worship in her Prayer-book; she is free from any charge of superstition and from Puritan extravagance alike; she allows wide freedom of thought, within limits which forbid licence; she is one with the Church of England, the ally of Japan, and co-inheritor with her of the glories of her past; she is linked to the Apostles by a line which means much to a

people whose royal lineage goes back for 2,800 years. She has her own Japanese organization, her own native clergy—yes, in this land—where, fifty years ago, it was death to be a Christian—fifty men have devoted their lives to the spread of the Gospel; she will have, in God's good time, her own native bishops. First, the people must learn that with the privilege of possessing their own bishops must go the responsibility of providing for them; and then the men must be found in whom absolute confidence can be placed, that they will keep that good thing committed to them, whether the good thing be of material Church property or of the deposit of faith. There is no hurry. Fifty years is not a long time in the history of a Church. Meanwhile, we may thank God and take courage.

We may close this retrospect with the brief mention of a good man. Some years ago the St. Andrew's clergy received a visit from a Mr. Shinohara, who explained that he was a Presbyterian pastor, in charge of a church at Kochi, at a salary of $30 a month. He had passed through the Divinity School at Tokyo, with such honour that he had been retained for some time on the staff as a lecturer. But he had gradually become dissatisfied with his position. An excellent English scholar, he had read history, and studied the records of the Early Church; and had at last concluded that he ought not to continue a member of the Presbyterian Body, but to join the Sei Kokwai, as offering the nearest approach to Apostolic faith and practice. Among certain incidents of less importance, he mentioned that he had proposed at the Synod that in every chapel there should be placed a cross, as a sign of the faith of the worshippers. The proposal was hooted down.

He quite understood that he must not break faith with his employers, to whom he had already given notice of his intention; and that his Presbyterian ordination could not

be accepted by the Church. He did not even flinch when it was made clear to him that he could not be put over the heads of men who had been working for the Sei Kokwai, but would have to begin practically at the bottom, on the salary of a newly appointed catechist. 'I must do it,' he said, 'it is my duty.' And he did it. He lived on his savings for three months, so as to make a clear break with the past, and avoid laying the Church open to any charge of unfair play. Then he came up to Tokyo, and served as a catechist, at a little more than half his previous salary, which, however, he was presently able to increase by giving lectures at the Divinity School. But it was not to be for long. Like many young Japanese, trying to do Western work on Eastern food, and with an Eastern constitution, he fell a victim to consumption. The strain of life had been too severe for him, and in less than a year he passed to his rest. With a few more men like him the future of the Church will be secured. And that there are many more like him no one who knows Japan can doubt.

# INDEX


ACCURACY of the Japanese, 45
Animals, prevention of cruelty to, 140
Arata, Rev. W., 121
Awaji, work in, 77
Awdry. See Bishop of Tokyo

BAILEY, Rev. M. B., 92
Ballard, Miss, 52, 71
Banshu, work in, 78
Bickersteth, Bishop, 63, 82, 84, 91, 93
Bill concerning Religions, the, 30
Bishop, Mrs., helps to found orphanage, 83
Bonin Islands, the, 115
Buddhism, 27, 134
Burdon, Bishop, 60, 82

CANADIAN Missions, 95, 96
Chappell, Rev. A. F., 114
Character, the Japanese, 47
China, war with, 44, 48, 139
Cholmondeley, Rev. L. B., 83
Commercial morality, 53
Confucianism, 42, 137
Congregationalist Missions, 144
Corea, Bishop (Corfe) of, 117

DAKOTA, Bishop of North, 84
Doshisha College, 144
Dress, Japanese, 5
Dutchmen fight against Christians, 19

EARTHQUAKES, 4
Edict on conscription, 145
Education, 11, 50, 60, 62, 67, 68, 75, 80, 81, 117, 138, 144
Ekken Kaibara (Japanese moralist), 10
Emperor of Japan, 16, 22, 38, 48, 73
Ensor, Rev. C., 55, 60
Epiphany, Church of the, at Nakagose, 79
Eta, work among the, 68

FOOD in Japan, 7
Formosa, 118
Foss, Rev. H. J. See Osaka, Bishop of
Fukuzawa, Mr., 61, 133

GARDNER, Mr., 101
Garratt, Rev. E. C., 92, 93
Gennmill, Mr., 62, 67
Gifu, work in, 113
Gonzales, Joseph, 115

HADANO, 104, 105
Hare, Bishop. See Dakota
Help, things that, 133
Hideyoshi, 12, 17
Hinder, things that, 123
Hirose, Mr., 79, 80
Hoar, Miss, 72
Houses, Japanese, 7
Hughes, Mr. H., 60

IDZU, Missions in, 96
Imai, Rev. J. T., 64, 66
Inouye, Dr., 125
Ishii, Mr., 80
Ito, Marquis, 51
Ito, Mr., 112

'JAPAN TIMES,' quotation from, 128
Jefferies, Mr., 62

KIRKES, Mrs., 72
Kobe, work in, 74
Koda, Mr., on pessimism, 53
Koto-playing, 8

LIGGINS, Rev. J., 55
Lloyd, Rev. A., 61

MARRIAGE in Japan, 8
McKim, Bishop, 91
Mizuno, Rev. J., 75
Moore, Rev. Hubert, 11

NARITA, Temple of, 32
Nicolai, Bishop, 57
Nind, Rev. A., 81
Nobunga, 15

ODAKI, work at, 112
Okayama, work at, 80
Okuma, Count, 140
Ordeal by fire, the, 34
Orthodox Church Missions, 57, 143
Osaka, Bishop of, 59, 74–81, 119
Ovans, Miss, 75

PALMER, Miss, 135
Persecution of Christians, 19
Plummer, Rev. F. B., 59, 69, 116
Poole, Rev. A. W., 82
Presbyterian Missions, 120, 143
Protestant Missions, 143, 147

QUAKER Missions, 147

RED CROSS Society, 140
Rice growing, 3
Roman Catholic Missions, 15, 56, 142
Russian Mission, 143

SALVATION ARMY Missions, 147
Sanitation, 12
Satake, Mr., 95
Sei Kokwai, Nippon, 68, 85, 88, 91, 118, 122, 138, 146, 147
Shaw, Archdeacon A. C., 59, 61, 69, 73, 88, 96, 114
Shimada, Mr., 61
Shinchuku, 122
Shinohara, Mr., 148
Shinto religion, the, 36, 130
Shizuoka, 100
Shogun, the, 16
Smart, Mr. W., 117
Smith, Miss Jennie, 95
Steenbuck, Rev. W., 118
St. Andrew's, Tokyo, 63
St. Andrew's Church, Yokohama, 93
St. Francis Xavier, 14
St. Hilda's Community Mission, Tokyo, 83
St. Michael's Church, Kobe, 74
Sulphur, 3
Synod, First Japanese, 86

TAKAYAMA, Mr., 75
Tea-drinking, 8
Tokugawas, the, 21
Tokyo, 61–73, 84
Tokyo, Bishop of, 68, 90, 106
Toronto, Trinity College Scholarship, 62
Treaties with America, Russia, and England, 12
Tsuda on Buddhism, Miss, 49

UNION Church at Kobe, 74

WALLER, Rev. J. G., 95
Williams, Bishop, 55, 61, 63, 82, 84
Women, the position of, 49
Wright, the Rev. W. Ball, 59, 61, 68, 70, 104

YAMAGATA, Rev. Y., 100
Yamamoto, Mr., 97
Yokohama, work in, 92

*Spottiswoode & Co. Ltd., Printers, New-street Square, London.*

# BOOKS, &c., ON JAPAN

## PUBLISHED BY THE S.P.G.

**HISTORICAL SKETCH OF JAPAN.** NEW SERIES. Re-written and brought up to date. 16 pp. with Map and coloured cover. Price 1*d.*; post free, 1½*d.*

**THE S.P.G. IN JAPAN.** Eight pictures from Japan printed on art paper, with introductory matter. Price 1*d.*; by post, 1½*d.*

The following articles on Japan have appeared in THE EAST AND THE WEST :—

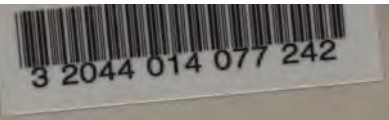
**THE STRONG AND WEAK POINTS OF THE JAPANESE CHARACTER.** By the BISHOP OF SOUTH TOKYO (Dr. AWDRY), January 1903.

**THE CHRISTIAN MARTYRS OF JAPAN IN THE SEVENTEENTH CENTURY.** By SUSAN BALLARD, October 1903.

**MISSIONS OF THE RUSSIAN ORTHODOX CHURCH IN ASIA AND AMERICA** (with special reference to the Russian Mission to Japan). By the Rev. R. EUBANK, April 1904.

Bound volumes of THE EAST AND THE WEST can be obtained for 4*s.* 6*d.*; or 4*s.* 11*d.*, post free. The current numbers can be obtained for 1*s.*, post free.

A further list of books dealing with Japan is given in the S.P.G. list of books and pamphlets on foreign missionary work, which can be supplied gratis.




This book should be returned to the Library on or before the last date stamped below.

A fine of five cents a day is incurred by retaining it beyond the specified time.

Please return promptly.

JAN 7 '54 H

JAN 21 '54 H

MAY 10 '58 H

CANCELLED

JUN 28 1996

WIDENER

WIDENER

JUN 01 2004

BOOK DUE

CANCELLED

CANCELLED

901

CANCELLED

HALL USE

AUG 21 1979